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BRITISH MUSEUM

T. S. *To the Christian* Reader.

IT seemed good (courteous Reader) vnto the learned and eloquent *Castalio*, (the first Author) of this Worke, to collect the Sacred Dialogues, and to publish them in Latine, to the intent that young Schollers might thereby learne, *Eadem operâ & Christianos mores, & orationem Latinam*: With one and the same labour, both Christian manners, and the Latine tongue. And it seemed good vnto the Translator of these *Dialogues* (who euer hee was) to turne them into our Language, *for the comfort of godly mindes, and the instruction of English learners*. The vertuous conceits of them both are to be commended, and it is great pittie, that so many Schooles, haue cassier'd the worke. I am perswaded that this vnkindnesse offred vnto the Originall, stirred vp the Translator vnto this paines, to see if it might receiue more grace in the English Schooles.

But vnto some which haue read it, it

seemed to be defectiue, as comming too neere vnto the Latine; which is both more *Ciceronian* and *Comicall* also, then the vulgar Translation of the *Bible*: so that the Phrase cannot be so familiar to the Reader, as is expected for his natiue Language. Therefore I haue bene intreted to reuise it, which I could not do (as I would) til I tooke order by transcribing and Translating, euen to renew all.

Yet if I might by any means haue knowne the Author, I would first haue consulted with him. But since I could not, I haue aduentured to doe my best. And I hope he will take no more offence at me, then *Iochebed* did at *Pharaos* daughter, for bringing vp her sonne *Moses*, till hee was able to speake, so, as he might be vnderstood. For I haue taken as much care of it, as if it had bene mine owne: and yet I am not so ambitious to desire to haue it counted mine. It is his, whose name is vnknowne: It is thine, if thou wilt be content to read it, gleaned, as it is, out of the Histories of the sacred *Canon* of holy Writ. Blame not the Method, nor the circumstances added for explanation: But pray vnto God, to grant vs euery good meanes, to be well acquainted with his Booke: & I pray thee to take well in worth, that which is well meant.

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The first Booke.

Adam. GENESIS. 3.

Speakers: { Serpent. Eue. } { Adam. Iehoua. }

Serpent.

HOw now woman? what is the cause that God hath forbidden you to eate of all the trées of the Garden?

Eue. We haue libertie to eate at our pleasures of the fruits of the trées of the garden, onely God hath forbidden vs that trée which is in the middest of the orchard, that we may not eate of it, neyther touch it, except we will die.

Serp. Tush, ye shall not dye for that: but God knoweth that if once ye eate of it, your eyes shall be opened, and you shall be as Gods, knowing good and euill.

Eue. Indéd I thinke so: and the fruit it selfe is faire to sight, I know not whether it be so sweet in taste: but I will try. O it is mernailous swéet: but I must also giue my husband some of it. Husband, if thou didst know what a smacke this apple hath, thou wouldest haue eaten of it, long since. Take this péece at my hand and taste.

Adam. Séeing thou wilt haue it so, I will: Alas, what haue I done? wée haue committed a grieuous offence.

Eue. Why, whats the matter man?

Ad. Ah thou wretch, foolish woman: dost thou not sée, how that we are naked?

Eue. Yea, I sée it, and I am ashamed of it, but what shall we doe in this case?

Adam. Come let vs make vs apernes of some leaues to couer, at least our priuie parts withall.

Eue. It is well said, and loe here is a figtrée which beares great leaues, they are fit for that purpose.

Adam. Oh vnhappy wretches, that wée be: but me thinks I heare the sound of a voyce some where.

Eue. Yea, it is the Lord. O wretch that I am: I am afraid he will take vs as we be, naked: let vs goe hide vs in yonder thicket:

thicket: come, come.

Iehoua. Hoe, hoe, Adam, where art thou?

Adam. Here: I heard thy voyce in the Garden, and I was afraid: and because I was naked, I was ashamed, and went and hid my selfe.

Ieh. How camest thou to know that thou art naked? What, hast thou eaten of the tree, whereof I commanded thée not to eate?

Adam. Indéed I haue eaten of it: But the woman whom thou hast made one with me, she gaue it me.

Ieh. O woman, what hast thou done?

Euc. Lord, the Serpent deceiued me, and I did eate of it.

Ieh. Serpent, because thou hast done this, thou shalt be the most hatefull of all beasts, and other earthly creatures: thou shalt go vpon thy belly, and shalt eate dust, as long as thou liuest. Moreouer, I will raise such great hatred betwéen thee and the woman, and betwéene thy séed and her séede, that it shall breake thy head, and thou shalt bruise his héele.

And as for thée woman, I will vexe thée with many griefes and sorrowes: so that in paine thou shalt bring forth children, and

wholy be subiect to the gouernment of thy husband.

And thou Adam, because thou hast followed thy wifes minde, and hast eaten of that tree, which I forbad thee, thou shalt haue the earth vnfruitfull vnto thee for thy offence; and out of it thou shalt get thy liuing with much toyle, while thou liuest. Where as it in the meane while, shall bring forth to thee, thistles and bryers, and the hearbs of the earth shal be thy food, and with the sweat of thy face thou shalt get thy liuing, vntill thou goe againe to the earth, out of which thou camest, for dust thou art, and to dust thou shalt turne againe.

The Sentence.

For the disobedience of one man, death entred into the world.

Learne, childe, obedience.

Cain,

Cain. Gen. 4.

Speakers: { Iehoua. / Cain.

Iehoua.

CAin, where is thy brother Abell?

Cain. What can I tell? Am I my brothers keeper?

Ieho. Remember what thou hast done. The very bloud of thy brother whom thou hast slaine, hath cryed vnto me from the earth for vengeance. Wherefore thou shalt haue the earth (which hath dronke vp the bloud of thy brother from thy hand:) thy mortall enimie: It shall not answere thy labour, nor yéld thée her strength: from henceforth thou shalt wander vp & downe, like a bagabond vpon the face of the earth.

Cain. Alas, alas: my offence is greater then can be pardoned. Behold, thou hast banished me this day from the face of the earth: now I shall wander like a bagabond vp & downe euery where, flying from thy presence: and I shall be so vile in the sight

of all men, that he which shall next find me, shall kill me.

Ieh. Nay, not so: but whosoeuer shall kill Cain, he shall be punished seauenfold: therefore I will set this marke vpon thé that if any one doe chance to mét thé, hé may not kill thé.

The Sentence.

1. The vniust cannot abide the iust.
2. Those things which are committed secretly, shall be punished openly.

Abraham and *Lot*. GEN. 18. and 19.

Speakers: Abraham. Iehoua. Two Angels. The Boy. Sara. Hagar. — Lot. Lots wife. Sodomites.

Abraham.

BEhold, I sée thése men comming towards vs: without doubt they are weary with trauelling, especially this hot weather, wherefore I will runne to mét them, and sée if I can get them to come into my house.

house. Sirs, you shall doe me a very great pleasure, if you will vouchsafe, not to goe any whither else, but turne in vnto me. Ye shall haue a little water to wash your feete, then shall you take your rest vnder the tree: in the meane while, I will prouide you bread and meate, that ye may refresh your selues, and then goe on your iourney. This may be a sufficient cause to induce you to turne in vnto me.

Angels. We will doe so.

Abrah. I will goe into the tent: Sara, goe quickly, and fetch three pecks of fine flower, knead it and make bread of it, for there are some ghests come vnto vs, such as I will bidde welcome. I will goe to the oxestall, for I will kill a calfe to make them some dainty faire: in the meane while, see that nothing be lacking, that is needfull for such ghests.

Sara. It shall be done: Make hast Hagar, make the fire burne, heate water to knead withall, while I take out the meale. Goe to: while the water is a heating, make ready the moulding trough: come, knead, let vs dispatch all things which thy master hath bidden to be done.

Abrah. Boy, kill him quickly. Ho Sara.

Sara. What is your will husband?

Abra. Prouide vs a good fire.

Sara. It burneth already.

Abrah. Set on the caldron. I will haue my ghests most respectiuely attended, and courteously vsed. Is not this calfe yet flayed, Boy?

Boy. Yes, it is now cut out.

Abrah. Come, let vs put these peeces into the caldron. Put vnder more wood, that they may boyle the sooner: komme the pot. Hagar, lay the cloath, not within doores, but abroad in the Arbour, vnder the tree. I delight in nothing more then to deale well with trauellers, and truely to neglect them is an vncivill and vncourteous part. My ghests, all things are made ready, sit ye downe, and eate your meate thearefully. Here is fine butter for you, and a meale of milke, I pray you take in good part that which God hath sent vs at this present. Boy, set the beale to them.

Iehou. Where is Sara thy wife?

Abrah. She is heere at hand, in the Tent.

Iehou. When I shall see thee againe, at that time of the yeare that now is, Sara thy wife shall haue a sonne.

Sara. Ha, ha, he: thats a iest indeede. I am

am now paſt date, and ſhall I giue my ſelfe to luſt? when as my Lord is old alſo?

Iehou. Why doth Sara laugh, and ſay ſhe cannot beare children, becauſe ſhe is old? is there any thing which the Lord cannot bring to paſſe? I ſay, when I ſhall ſée thée againe this time twelue monthe, Sara ſhall haue a ſonne.

Sara. I did not laugh.

Iehou. Yes, but thou didſt laugh. But now let vs goe on the reſt of our iourney.

Abrah. I will accompany you, if it may not be offenſiue to you.

Iehou. Shall I hide from Abraham that which I am about to doe: of whom a great and mighty people ſhall come, in whom all the nations of the earth ſhall be bleſſed? no: for I know that he wil commaund his children, and their poſteritie after them, to liue according to my commandements, and to doe righteouſneſſe and iudgement, that I may performe to him thoſe things which I haue promiſed: ſurely I will not hide it from him. [Abraham, I will tell thée, who I am, and whether I goe. I am the Lord. When I perceiued that ſundry reports were ſpread abroad, of ſo many and ſo great ſins of the people of Sodome

and

and Gomor, I resolued to come downe hi-ther, and try whether they be altogether so wicked, as the report goeth, or no.

Ang. Come let vs goe before.

Abra. But what, wilt thou destroy the good together with the wicked? if there shall be fiftie good men found in the citie, wilt thou also destroy them, and wilt thou not pardon the place for those fiftie good men that shall be therein? Far be it from thée to do so, to kill the good with the euill, & God forbid that the estate of the righteous and the wicked should be all one: far be it from thée which ruleth the world, not to do right.

Ieh. If I shall finde in the cittie of Sodome fiftie good men, I wil spare the whole place for their sakes.

Abra. I am perhaps to bolde, that dare presume to speake vnto my Lord, my selfe being but dust and ashes: But yet if happely there lacke fiue of fifty good men, wilt thou for want of fiue destroy the whole cittie?

Ieh. If I finde there forty and fiue good men, I will not destroy it.

Abra. What if you shall finde forty?

Ieh. For forty also I will abstaine.

Abra. Lord I pray thée be not offended, if

if I aske a little further: what if there bée but thirtie?

Ieh. I will then forebeare fo.

Abra. I may séeme very bolde, that dare speake vnto my Lord so much: what if there be twentie?

Ieh. For their sake also I will not destroy it.

Abra. I will aske this last time, if I be not troublesome vnto thee: what if there be tenne?

Ieh. Euen for tenne I will not destroy it.

Angell. Now it wareth late, and we are nére vnto the cittie.

Lot. Me thinks I sée two strangers comming hither-ward, I will goe méete them, to sée if I may bring them vnto my house: God saue you most worthy men.

Angell. God saue thée also, thou courteous man.

Lot. I desire you that you will turne into my house, and there, when you haue washed your féete, you may take your lodging, & to morrow goe forward on your iourney.

Ang. Nay, this night we will lodge in the market place.

Lot. No, but ye shall not. I pray you turn in vnto me. Ye shall be heartily welcome, though ye haue no good cheare.

Ang.

Ang. Perhaps we shall be troublesome to thee.

Lot. No, ye shall much content me, feare ye not. It shall be as great a pleasure to me to receiue you into my house, as it would be to me to be entertained by you, if I were in the like case.

Ang. Seeing thou art so desirous, we will not be obstinate.

Lot. Then follow yée mée This is my house, enter on gods name. Wife, prouide some warme water for these ghests to wash their feete withall and bake some bread vpon the hearth: in the meane space, doe you rest your selues here, while supper is making ready. Come Wife, spread the Table, see that all things be neate and handsome, that nothing offend the stomackes of these my ghests. Sit yée downe, I pray you, and eate chéerefully such as God of his goodnes hath now sent vs. But what? what a tumult do I heare? Wife, what noyse is this? what a stirre is yonder without?

Wife. Out alas, husband, we are vndone.

Lot. What mischance is befallen, I pray thée?

Wife. Oh Husband, the whole Citie hath beset our house round: young men, old

old men, and all are come, and haue hemmed vs in.

Lot. I feare greatlie what will be the end of this: but hearke, me thinks I heare some body calling.

Sodomites. Ho, ho, Lot, where be those men which came vnto thée a little before night? bring them forth to vs that we may know them.

Lot. Oh, wicked mindes. But feare not yée, my ghests, I will goe out vnto them, and locke the doore after me. Sirs, behold, I am here: wherefore did ye call?

Sodo. We will sée the strangers which doe lodge with thée this night.

Lot. Nay I beséech you my brethren doe not so wickedly. I haue two daughters, as yet vnknowen to men, I had rather yéeld them to your lust, then suffer you to do any hurt to these men, which haue put themselues vnder the safegard of my house.

Sodo. Go aside a while, that we may consult of the matter: what shall we do my mates? shall wée take the maids vpon that condition to let the young men goe?

Sodo. We néede no long deliberation for this matter. This fellow is a stranger amongst

amongſt vs: and ſhall he forſooth haue the rule of vs?

Sodo. No: Now Lot, we will deale worſe with thée, then them, becauſe thou ſhalt not thinke, that wée will be at the appointment of ſtrangers Come let vs ſet vpon him.

Angel. Lot, come in quicklie to vs.

Lot. Oh, what a bold attempt was this? O vile, lewd and wicked people, Come let vs locke the dores faſt vpon vs.

Sodo. Let vs breake open the dores vpon them: let vs kill theſe ſtrangers, who are come hither to peſter vs, when they can dwell no where elſe.

Ang. Feare not, mine hoſt: They ſhall neuer breake in againſt our willes.

Lot. O wickednesſe, ſuch as hath not béene heard of before! ſhall ghests and ſtrangers be ſo villainouſly intreated, who by all right ought to be moſt ciuilie dealt withall?

Ang. Quiet thy ſelfe: Thou ſhalt ſée now a preſent reuenge.

Sodomite 1. O neighbours and friends, what's here to doe? Am I blinde, or is it vpon a ſodaine growen darke?

Sodo. 2. I know not what is happened

ened to others: but I do see no more with mine eyes then with my heles: where is the dore, hoe.

Sod. 3. Take heede thou fall not upon me. Alas, that ever I came here, I have broken my forehead against the wall

Sod. 4. But I know not where in the world, I now am: neyther can I tell how either to enter into this place, or to go into another.

Angell. Lot, if thou hast any of thy sons in law, or any of thy sonnes or daughters here, or any other whatsoever in the cittie, gather them together & bring them out of this place. for surely we will destroy this place: for we are sent hither of the Lord for this purpose, unto whom the lewd prancks and dissolute lives of these men is to well knowne.

Lot. I thanke you, that ye have such a great care, not onely of my life, but also of the lives of those which belong unto mée. I will goe fetch them hither.

Wife. This is such a wicked people that I am in great feare for my husband, who is now gone out of dores. I am afraid lest he take some great hurt euen of his owne kindred: for in these dayes there is no

upright

vpright dealing, no not among brethren.

Lot. Now I am come to you againe.

Ang. What hast thou done?

Lot. They for whose safety I toke such care, made a iest at it, when I told them the danger.

Ang. They be desperate men, let them perish, because they will not be saued. But now it is day, and the time warneth to be gone. Come, take thy wife and thy two daughters and get thée gone, lest thou also fall into the destruction of so wicked a Citie. Why dost thou linger? A danger can neuer be auoided too soone.

Lot. But me thinkes it is not good to goe out so earlie.

Ang. It is no matter, we will not suffer thée to miscarie, but rather will leade thée by the hand, both thée and thy wife and thy daughters. Come, let vs get out of the citie. But take héed, if thou louest thy life, that thou loke not backe, neither tarrie any where in the plaine, get thée vp into the mountaines, lest thou perish.

Lot. I pray thée my Lord, to spare mé in this one thing, since I am so much bound to thée for thy goodnes, that thou wilt spare my life. Truelie, I shall not be able to get

get vp vnto the mountaines, but some euill will come vnto me, and so I shall die: but here is a towne nére to flye vnto, vnto which I pray thée, that I may goe, and so saue my life. Surely it is but a small matter that I desire.

Ang. Herein also will I fauour thée, that I will not destroy this towne. Get thée thither, for I cannot doe any thing vntill thou be there.

The Sentence.

1. God remaineth with the godly, and reuealeth vnto them his secrets, and rewardeth them.
2. God had rather that many wicked men should liue, then that one Godly man should perish with them.
3. The loue of God is more towards one godly man, then his displeasure against all the wicked: which loue of his the godly ought to imitate.

Abraham and *Isaac*. Gen. 22.

Speakers: Abraham. Isaac. The Angell.

Abraham.

It is now three dayes since we came out vpon our iourney, and me thinkes I see a farre off, a place appointed for Sacrifice. Tarry ye here with the Asse, while I and the childe goe thither to worship God, and afterward we will come againe vnto you. Isaac, thou shalt carry this wood to burne the sacrifice, and I will carry the fire, and the knife: come, let vs goe.

Isaac. My Father.

Abrah. What saist thou my sonne?

Isaac. Here indeed is fire and wood, but where is the Lambe to be offered vp?

Abra. God will prouide himselfe a lambe for sacrifice, my sonne. Let vs in the while go on. Behold, we are now come vnto the place which the Lord told me of. Let vs build here an Altar. It is well. Let vs lay on the wood. Now, my sonne, I must binde thee

thée and slay thée: for so the Almighty God hath commanded; whose will it is not lawfull for vs to resist.

Isaac. My Father, if God haue so appointed it, let it be done: for I haue learned to obay him and thée in all things.

Abrah. Almighty God and father, who onely hast right to command, I submit my selfe to thy command in all obedience, and with this knife doe I slay this sacrifice for thée with mine owne right hand.

Ang. Abraham, Abraham.

Abrah. Who cals me?

Ang. Take héed thou lay not thy hand vpon the childe, hurt him not, for now I doe plainely perceiue how holy and godly thou art, which for my sake hast not spared thine owne sonne, yea thine onely sonne.

Abrah. Oh what a blessed thing is this? but me thinks I sée a ramme in a bush, hanging by the hornes. The matter goeth well, Isaacs life is saued, this ramme shall be slaine for a sacrifice, which God accepteth better of.

The Sentence.

1. Nothing is so hard or difficult, but hee which beleeueth is able to doe it.
2. God rewardeth the holines of his seruants.

Ephron and *Abraham*. Gen. 23.

Speakers: Abraham. The Hittites. Ephron.

Abraham.

I Am a ſoiourner, and a ſtranger among you, O you Hittites: wherefore I intreat you that I may haue a poſſeſſion of buriall among you, that I may bury Sara my wife in it, who is lately dead, as you know.

Hittites. Heare vs, my Lord. Thou art a prince of God amongſt vs, take thy choice among all our buriall places, to bury thy dead in: none of vs ſhall forbid thee his ſepulchre, if thou pleaſe ſo to accept of it.

Abrah. I thanke you for your great curtiſie, and liberalitie: but ſince you are contented that I may remoue my dead out of my ſight, and ſhall haue liberty to burie in your Land, I pray you promiſe me further to deale for me with Ephron, the ſonne of Sigor, that I may haue the double caue which he hath in the end of his field, for the vſe of a ſepulchre: and that in your preſence, he would paſſe it ouer to me, & let me haue

bane it, for so much money as it is worth.

Ephr. Nay, heare, my Lord, what I will say. I doe freely giue vnto thée, the field, together with the caue in the field, and that in the presence of these my Country men. Bury thy dead there, neither I, nor any of mine shall hinder thée.

Abrah. Nay, rather giue me leaue: I will giue thee money for it: then take it of me, for I am very willing.

Ephr. Heare me, my Lord, This piece of ground, for which we are to bargaine, is worth foure hundred shekels of siluer, if thou wilt giue so much for a plot of burial ground.

Abrah. I wil take it at that price, & now I wil pay the money down. Ye Hittites, ye can witnes that Ephron hath sold to me for foure hundred shekels of siluer, his field with the double caue therein, which field is ouer against Mamre, together with the caue it selfe, and all the trées growing round about in the circuit thereof.

Eph. Yea, I do giue it.

Hittites. We will testifie it.

The Sentence.

A man that is not altogether wicked, deserueth commendation for his iust and currant dealing.

Rebecca. GEN. 24.

Speakers:
- Abrahams Steward.
- Rebecca.
- Laban.
- Bethuel.

Steward.

HOe, hoe, maide: I pray thée set downe thy pitcher, and giue me a little water to drinke.

Rebecca. I will good sir, here drinke, and I will giue thy Camels water enough.

Stew. For this thy kindnesse, loe I will bestow vpon thée this Eare-ring, and this paire of bracelets: but let me be so much beholding vnto thée, as to know whose daughter thou art, & whether we may not haue rome to lodge in thy fathers house.

Rebec. Truely sir, I am the daughter of Bethuel, whose mother was Melcha, & his father Nachor, & we haue at home straw & prouender enough, and rome enough for you to lodge there. But by your leaue sir, I will runne into the towne, and shew them

at

at home what hath happened to me.

St. I thank thée O Lord God, which hast not left my master Abraham thy seruant destitute of thy goodnes & truth; and hast conducted me the right way, that hath brought me to the house of my masters kinsfolks.

Laban. Yea, saist thou so sister?

Rebec. It is euen so, sir.

Lab. And did he bestow this eare-ring, and these bracelets on thée?

Rebec. Yea, truly.

Lab. Where didst thou leaue him?

Reb. At the Well; and loe where he is with his Camels.

Lab. God saue you sir.

Ste. God saue you also good Gentleman.

Reb. This my sister Rebecca hath told vs who thou art, and whence thou commest, which as soone as I heard, forthwith I prouided a lodging to be made ready for thée, and a stable for thy Camels, because thou shouldest not lodge abroad, wherefore follow me.

St. Sir, I giue you thanks for this great care and kindnesse to me. I wil follow you.

Lab. Come, let vs go this way, here is our house. Sirs, loke that these Camels haue good straw, & prouender enough, fetch some

water to wash the fæt of this good man, and his consorts. It is well. Sit ye downe.

Stew. You shall giue me leaue a little: I will not eate before I haue acquainted you, with my businesse, & cause of my comming hither.

Lab. Say on then.

Stew. I am seruant to Abraham, a man whom God hath wonderfully inriched with sheepe, Goates, Oxen, siluer, gold, men-seruants, maid-seruants, Camels and Asses: to whom also old Sara hath borne a sonne, whom his father hath made heyre of all he hath, and he hath bound me by an oath, that I shall not procure him to marry with any one of the daughters of the Cananites, in whose land he dwelleth, but that I should go to his fathers house, and chose a wife for him out of his owne kindred. To whom when I said, what if the woman will not consent, and come away with me? God, said he, whom I haue serued all my life time, will send his messenger with thee, and he will giue thee good speed in thy iourney, and so thou shalt take a wife for my sonne, out of mine owne kindred, and out of my fathers house: and in so doing, if happely thou canst not procure the

woman

woman to come along with thée, yet thou shalt be discharged of the oath, wherewith I haue bound thée.

Thus I was perswaded to vndertake this iourney, and to day when I came to the Well, thus I thought with my selfe: O Lord, the God of my master Abraham, if thou be with me in this iourney, graunt that while I now stand here at the Well, the maid may come to draw water, and when I desire her to giue me some water out of her pitcher to drink, that she may do it, and also water my Camels, that I may know it is she whom thou hast appointed for my Master. I had scarce thought vpon these things priuately, when sodainely Rebecca came forth with a pitcher on her shoulder, so she came downe to the Well, and drew water, and when I asked her drinke, by and by she set downe her pitcher, and gaue it me, and said further that she would water my Camels, which also she did, so she hath refreshed both me and my camels.

I inquired of her whose daughter she was: she answered me, the daughter of Bethuel, the sonne of Nachor by Melcha: then I hanged the eare-ring vpon her fore-head,

and

and put these bracelets vpon her hands, and humbly worshipping the God of my Master Abraham, I gaue thanks, that hée had brought me the right way to procure the daughter of my Masters kinsman, for my Masters son, whom by these tokens I vnderstand to be she.

Now if you be determined to doe my Lord and master this pleasure, let me know: if not, I will take my leaue, and make try all another way.

Lab. Verely, this is Gods worke, he hath his hand in it, and wée cannot at all be against it.

Bethuel. It is so, therefore take Rebecca to thée according to thy desire, and carry her away to marry with thy Masters son, according as God hath ordained.

Ste. I giue humble thanks, first to God which hath appointed it to be so: then to you, for that you are not against it. But Rebecca, and ye also her friends vouchsafe to accept of these simple tokens which my Lord and Master appointed me to deliuer you.

The Sentence.

God directeth the godly in their wayes, and prospereth their doings.

Esau.

Esau. Gen. 25.

Speakers: { Esau. / Iacob.

Esau.

Brother, I pray thée giue me a meaſſe of thoſe golden pottage to eate, for I am come out of the country ſo faint and feeble, that I am almoſt dead.

Iacob. Wilt thou ſell me inſtantly thy birth-right, and I will giue thée ſome of my pottage.

Esau. Loe, I am euen now at the point of death: what good will this birth-right doe me? thou ſhalt haue it.

Iac. Aſſure me the ſale of it with an oath.

Esau. I aſſure it thée. What wilt thou haue me doe? I ſweare, I paſſe it ouer to thée, I aſſure it thée, I eſteem a little food and meat more then I do this birth-right: take it thée.

The Sentence.

1. Short pleaſure depriueth a man of euerlaſting ioy.
2. Thus ſhall it befall the wicked, who for the loue of carnall pleaſures forgoe heauenly ioyes.

The

The *Hunter*. Gen. 27.

Speakers: { Rebecca. / Isaac. } { Iacob. / Esau. }

Rebecca.

SOnne, thy father in my hearing, hath sent thy brother Esau a hunting to fetch him some venison to make some dainty meate thereof, that he may eate of it, and bleſſe him in the Lord before he dye. Now therefore my ſonne, heare what I would haue thée to do. Goe to the flocks, and bring me thence two of the fatteſt kids, and I thereof will make thy father ſuch meat as he beſt liketh, which thou ſhalt carry vnto him, that he may bleſſe thée before he depart out of this life.

Iacob. But mother, my brother is a rough hairie man, and I am plaine and ſmooth skinned, and if happily my father ſhall feele me, hee will conceit that I come to mocke him, and ſo hée will curſe mée, and not bleſſe me.

Reb. I will beare that curſe my ſonne, onely

onely do thou as I bid thée.

Iacob. Sith you command it to be so, I am resolued to obey: and therefore I'le goe about it.

Reb. Now it stands me vpon to be very circumspect, to handle this busines wisely, and with some cunning, that my husband finde not out the deceit, for he loueth that rusticall Esau, so well, that he will never preferre Iacob before him, vnlesse hée be brought vnto it by some wyle: but I loue Iacob better, & haue a desire to bring him to that happinesse, which his fathers Prayers shall procure him, when hée hath blessed him.

Iacob. I am come againe: Mother, héere be the kids.

Reb. It is well done, my sonne. I will make a daintie dish for thy fathers taste. So, it is well, all things are ready. I haue in my custodie, the costly garments of Esau, come I will put them vpon thée. Me thinkes this attyre becomes thée very wel, my sonne.

Iacob. But mother, what shall I haue vpon my hands, and about my necke, where I haue no haire?

Reb. I will couer them with the skinne

of

of the kiddes. Come hither: so, it is well. Now take this meate, and this bread and carry it to thy father: and see thou behaue thy selfe wisely.

Iac. I will doe my best endeuour. Father, by your leaue.

Isaac. Who art thou my sonne?

Iac. I am Esau thy first begotten sonne, I haue done thy command: sit vp, I pray thee, and eate this venison, that thou maiest blesse me.

Isaac. How commeth it to passe, that thou hast gotten it so soone, my sonne? it is but a little while since thou wentest from me.

Iac. The Lord God whom thou seruest brought it to my hand.

Isaac. Come hither my sonne, Let me feele thee, that I may know whether thou be Esau himselfe, or no. What a thing is this? The voice is Iacobs voice, but the hands are the hands of Esau: tell me, art thou my very sonne, Esau.

Iac. Yea, verely.

Isaac. Come neare me, that I may eate thy venison, my sonne, and blesse thee.

Truely, the meate is good and pleasant. Fill me some wine.

Iacob

Iac. Here it is for you sir.

Isaac. Come, let me embrace thée. Oh what a swéete smell doe I féele? Thy smell my sonne, is like the smell of a pleasant field, which the Lord hath blessed with his giftes. God grant that the fat earth, watered with the dew of heauen, may yéeld thée corne and grapes in great aboundance. Let nations serue thée, and people worship thée. Thou shalt be Lord ouer thy brethren, and let thy mothers children reuerence thée. Cursed and vnhappie be he which curseth thée, and blest and happy be hée which willeth and wisheth well to thée.

Iac. Mother, I haue dispatched my businesse well, he knew me not, and when hée felt me, he toke me for Esau.

Rebec. It is well: but Esau is now returned, and is making readie his venison. Let vs sée, what he doth, for his hope will deceiue him.

Esau. Lift vp thy selfe my father, and tast of my venison, that thou maiest blesse me.

Isaac. How now: who art thou?

Esau. Dost thou aske me that question? I am Esau thy first begotten sonne.

Isaac. I am wonderfully amazed and

sore

sore afraid. If it be so, what is he then that very lately brought me venison? for certainely haue I eaten thereof before thou camest, and I haue blessed him with all happinesse, and it shall stand for good.

Esau. There is no remedie, but I am vndone for euer. But yet blesse me also, O my father.

Isaac. Thy brother hath plaid the craftie mate, and gotten away thy blessing.

Esau. Certainly hée answereth well to his name, for now this twice he hath couened me. For first he defeated me of my birth-right, and now he hath gotten away the blessing, which was my due. But hast thou left nothing to blesse me withall?

Isaac. At a word, I haue made him thy Lord, and haue ordained that his brethren shall serue him, and haue furnished him with corne and wine: what wouldest thou haue me now to doe for thée, O my sonne?

Esau. Hast thou no more to giue, but that onely. Bestow some blessing also vpon me. Alas, wretch, what shall I doe?

Isaac. Thou shalt haue thy dwelling, but not so good. Of the fatnes of the earth thou shalt liue, and of the dewe of heauen aboue, and shalt liue by thy sword, and

shalt

shalt serue thy brother. But yet the time shall come, when thou againe shalt get the vpper-hand of him, and shalt free thy selfe from his yoke.

Esau. My fathers time of mourning is not farre off, for I am determined to kill my brother Iacob.

The Sentence.

1 We must be quicke, and take time while time is.

2 *Esaus* weeping comes too late: and they that tary till the Sunne bee vp, or vntill the Sabboth day, come too late to gather Manna.

3 It is too late to bring the Sickle when harueſt is done.
The fooliſh Virgins knocke too late.

4 It is too late for the ſlouthfull to enter after the gate is ſhut.

Iacob flying. Gen. 28.

Speakers: Iacob. The Shepheards. Rachel.

Iacob.

Well met brethren: of whence are ye?

Shepherds. Of Canaan.

Iacob. Do ye know Laban the sonne of Nachor?

Shep. Yes, very well.

Iacob. Is he in good health?

Shep. He is in good health. And behold, yonder is Rachel, his daughter, comming hitherward, with the sheepe to the water.

Iacob. Lo, we haue day enough, and it is not yet time to gather the cattell. Why doe ye not water the sheepe, and then fodder them?

Shep. We cannot vntill all the flockes be come together, that we may haue one to roll away the stone from the pits mouth, and so water them.

Iacob

Iacob. But ponder comes Rachel, dri-
ving her ſhéepe. I will goe rolle away the
ſtone from the pit, and draw water for her,
and this ſhall be the way firſt to come in
fauour with her.

O my Rachel, come hither, let me im-
brace thée.

Rachel. Hold your hand, Sir, What
are you?

Iacob. I am Iacob thy coſen German,
the ſonne of Rebecca. I am ſo glad that
I haue met with thee, that I weépe for
ioy.

Rachel. You are very welcome. But
I muſt away, for I will preſently go make
my father acquainted with this newes.

The Sentence.

Kinsfolks reyoce when they meet one with another: and all the godly are linked in ſpirituall kinred one with another.

Laban and *Iacob*. GEN. 31.

Speakers. { Laban. Iacob. Rachel.

Laban.

COme, what cause hadst thou, without my priuitie, to carry away my daughters, as if thou hadst gotten them by the sword? why didst thou secretly flée away and neuer let me know of it? why didst thou not make me acquainted, that I might haue brought thée on thy way, with Mirth, Songs, Timbrels and Harps? why didst thou not let me take my leaue of my sonnes and daughters before they went? Surely thou hast done very foolishly, and it was in my power to haue done thée displeasure for it, but the God of your fathers warned me yesternight in a dreame that I should take héed, that I did not offend thée in any thing.

But well: suppose that you went for the desire you had to your fathers house,

yet why haue yée stolne my gods?

Iacob. I stole away my selfe, because I was afraid thou wouldest take thy daughters from mée. But as touching thy gods, if thou canst finde them with any man of my company, for my part, let him die for it. Search euen before our friends, if I haue any thing of thine, and take it thée.

Lab. Thou saiest well. I will rifle your tents therefore.

Iacob. I will not be against it. Search where thou wilt at thy pleasure.

Rachel. I sée I am in great danger. For Laban my father, searcheth for his houshold gods in euery Tent. Now I haue stolne them, and my husband knoweth not of it. If they be found out, it will make a great tumult: but I must deuise some sleight to couer it, and that quickly, for my father will be here presently. Well, I haue deuised away, I will couer them in this Camels Lytter, and then sit downe vpon it, and so I shall easily deceiue him.

Laban. I haue rifled the Tent of Iacob, then the Tent of Leah, next the maides tents, and I cannot finde them any where: I haue none to search now but Rachels Tent, where if they be not, I

shall much marueil. I must search all thele
Here they be not, nor here. What is vnder
this mattresse? iust nothing. But it may
be they are in this corner, but here yet
they are not.

Rachel. Father, I pray you be not of-
fended, that I can not rise vp vnto you,
for now I haue my monthly courses.

Lab. I haue searched all the Tents,
with as much care as I could, for my house-
hold gods, but I cannot finde them.

Iacob. What great wickednesse haue
I conceiued? or what offence haue I com-
mitted against thée, that thou shouldest
thus pursue me? Thou hast rifled all my
stuffe, hast thou found any of thy gods a-
mongst it? if thou hast, bring it forth here
before our friends, that they may be iudge
betwéene vs. I haue dwelt with thée now
twentie yeares: thy shéepe and thy goats
were neuer barren or vnfruitfull all this
time. I haue not eaten the Rammes of
thy flocke my selfe: I neuer put any thing
to reckoning that the wilde beast deuou-
red: I my selfe did alwayes beare the losse,
thou didst alwayes lay it vpon me. If any
thing were stolne by day or by night, at
my perill it was. Finally, such was my
estate

state vnder thée, that in the day time I was euen melted with heate, and in the night I endured much colde, and in the meane time, slépe neuer came within mine eyes.

This is now the twentith yeare since I came to thy house: I haue serued thée fourtéene yeares for thy two daughters, and sixe yeares for these shéepe and goats: in the meane time thou didst change my wages ten times: and had it not béene that the God of Abraham, and the feare of Isaac stood with me, thou wouldest haue sent me away emptie. But hee mercifully respected the miseries and trauels which I sustained, as yesternight sufficiently he declared vnto thée.

Lab. Iacob, these are my daughters, these are my sonnes, and this is my cattell: finally, whatsoeuer thou seest here it is all mine, and now how shall I deuise some good meanes to prouide for these my sonnes and daughters, which they haue borne vnto thee? I thinke it will bee the best way for thée and mée to make a league together, which may be a testimoniall to vs both.

Iacob. It is very well said: I will make

a Monument of this stone, and set it vp here. You my neighbours and friends, come help to make an heape of stones, and when we haue done, let vs eate our meate vpon the heape.

Lab. This heape shall be a witnesse this day betweene thée and me.

Iac. I am well content, and vpon this occasion, let it be called Galaad.

Lab. Nay rather, Maspha, that it may signifie, that God will behold what thou and I doe, when we are departed one from another. And if thou carry an hard hand ouer my daughters, and marry with others besides them, then let these conenants be as if they had neuer béene made: and herein let God be the witnesse betweene vs both.

Sée thou this heape, and sée thou this piller, which I haue erected betweene thée and me: Let this heape and this pillar be witnesse, that neither I shall passe beyond them to hurt thée, nor thou to hurt me. The God of Abraham, and the God of Nachor, the God of both our Fathers be Iudge betweene vs.

Iacob. I sweare vnto thée by the feare of my father Isaac, that I will performe it, and for better assurance, I will this day offer sacrifice

sacrifice to God vpon this hill, and I inuite you all vnto the feast afterward.

Lab. We are all agréed to come.

The Sentence.

God defendeth them that be his, from their aduersaries.

Iacob returning. Gen. 33.

Speakers: { Esau. / Iacob.

Esau.

GOd saue thée, my deare Brother.

Iacob. God saue thée also my Brother, whom I haue much longed to sée.

Esau. How glad am I to imbrace thée hauing not séene thée this long time?

Iac. And I truely doe more reioyce to sée thée in good health, then for any thing else which I haue knowne this long time: therfore I cannot refraine wéeping for ioy.

Esau. And I cannot chuse but wéepe likewise: I am so glad of this méeting. But what meaneth this troupe of women and

children

childzen which thou bringest with thée?

Iacob. They are my wiues and childzen, wherewith God of his bountie hath inriched me.

Esau. But what meaneth all that flocke which I met by the way as I came?

Iac. That is a present that I sent to thée to winne thy fauour.

Esau. O my Brother, I haue enough: kéepe that which thou hast, and God giue thée good of it.

Iac. Nay, I pray thée doe not refuse it: if I may find so much fauour with thée, thou shalt receiue this small present of me: for in that I haue séene thy face, me thinks I haue séene the face of a Saint: and no mervaile, for I haue found thée very kinde and gentle to me. Therfore I pray thée take this smal present of mée, séeing God of his goodnesse hath furnished me with such store of goods, that I want nothing.

Esau. Well, séeing thou dost so much importune me, I will satisfie thy desire & take it, although I haue no néede: Come let vs goe both together, for I will goe with thée.

Iac. Brother, thou knowest the childzen be tender, and the Shæpe, the Goates, and the Kine are great with young, and if I should

should ouer-driue them, but one day, the sheepe and the Goates will perish. But I pray thée, goe thou before, I will come on faire and softly after; euen as the cattle and the Children are able to hold out, vntill I come vnto thée in Seir.

Esau. Yet I will leaue some of my people to accompany thée.

Iac. Alas, what needeth it? Let me haue mine owne minde in this, I pray thée.

The Sentence.

The wrath of mighty men is to be appeased with mildnesse and submission.

Ioseph solde. Gen. 37.

Speakers: Simeon, Leui, Ruben, Ioseph, Iuda, Merchants

Simeon.

BEhold, Brethren, ponder comes our Dreamer. Come, let vs goe kill him, & cast his body into some pit or other, out of the way.

Leui. But then what answere shall we make

make our father when he asketh for him?

Sim. We will say that some wilde beast hath deuoured him. We shall see to what end his dreames will come.

Ruben. It were a very sinfull part for vs defile our hands with our brothers blood. Let me put you out of this minde.

Sim. What now? art thou become so holy of late? Is it thy will then, that we should suffer him to liue, who by his dreames doth presage that all we his brethren, and our Parents (whom he ought to honour,) shall doe him obeisance, and reuerence him? Doth he not deserue to be sent downe to the ghosts below, to dreame there?

Rub. Brother, if God will haue it so, as he saith, how can you auoid it? and if it be not like so to come to passe, why doe you feare it? dost thou hold it such an indignitie for a foolish Boy to dreame of thee? what hurt can he in dreams? Againe, if you haue so hardened your hearts against him, that you cannot be drawne from this your purpose, let me perswade you a little in it. Here is hard by a dry pit without water, in any wise lay no violent hands vpon him, put him downe into the pit, and there leaue him, and so your offence shall be the lesse.

Sim.

Sim. Ruben, loke you to that; we are determined to dispatch the lad.

Ioseph. All haile: good lucke to all you, my most louing brethren.

Sim. So sir: but wée returne your salutations with a mischiefe: thou which dreamest that thy brethren shall worship thée, euen we whom thou now salutest with such flattering termes. Come, let vs cut in pieces this his party-coloured garment, wherwith his father hath so decked his darling.

Ios. But alas, Brethren, what meane you to doe with me?

Leui. We will kill thée, Boy.

Ios. Alas brethren, doe not so.

Sim. Yea, we are resolued to doe it: it is no perswading of vs against it.

Ios. O deare brethren, I pray you for Almighty Gods sake, our best father, and for his sake which is our naturall father (who will dye for griefe, when he heares this.) I beséech you tell me, what wrong haue I done you? what haue I offended you? what euill minde is this that you now be in?

Sim. Sirra, sirra, your lip-labour is in vaine.

Ios. What will you kill your brother?

Sim.

Sim. Yea, we are resolude.

Ios. Alas, I am one of you, your owne flesh and blood, I am your owne brother.

Sim. Thou dost but lose thy labour: thou canst haue no audience. Come, lette him downe into the pit.

Rub. Nay, then fare ye well: I will be gone: for I cannot abide to sée this heauy sight.

Ios. Oh, alas, alas, woe is mée, whither am I thrust? euen into hell. O my father, my father, what heauie newes will this be vnto thée? thou hast lost thy sonne. What a sorrowfull life wilt thou lead?

Brother Iuda, thou hast loued mée well: help me now: haue some pittie vpon mé, if yée will not pittie me, pittie our carefull parents.

Leui. Come brethren, let vs sit downe here, and take our dinner. It is high none.

Iuda. Me thinkes I sée a company of Merchants comming yonder, will you take my aduice? What good will it doe vs to put our brother to death, and to bé guiltie of such a bloody fact? Let vs sée rather if wée can sell him to the Ismaelites, whom ye sée comming. Let vs not lay violent hands vpon our brother, let vs not

shed

shed his blood, for truely he is our brother, sprung of the same seed that we are. Will ye yelde to me? Let me intreat you to doe it.

Leui. My brother Iuda hath made a very good motion.

Sim. Yea, but so hee may happily come againe another day, and so trouble vs.

Iuda. Brother, feare not that. Thou shalt bee rid of him when thou hast solde him, as well as when thou hast killed him.

Leui. May, it is euen so: and we shall gaine somewhat by selling him: but if wee kill him, we shall lose all.

Sim. Well, I am content: doe what you will.

Iuda. What hoe, yee Merchants, will ye buy a prety, fine, handsome boy?

Merchants. It may be wee will. Let vs see him.

Iuda. Go, draw him out of the pit, for they will buy him.

Ios. Well, I see I must die, there is no remedie. I am drawne out but for the slaughter.

Iuda. Feare nothing, thou shalt not die, but thou shalt be sold.

Behold,

Behold, here is a boy of an excellent beautie.

Merchants. Truely, it is a well fauoured childe, and seeming to be one of an honest house What will ye take for him?

Iuda. Ye shall giue vs thirtie pieces of siluer for him.

Merchants. We will haue him: here, take your money.

The Sentence.

1. Enuy enforceth men to attempt any mischiefe.
2. God, for the tryall of his children, oftentimes suffereth them to come into great distresses, but in deed he neuer forsaketh them.

Ioseph imprisoned. Gen. 40.

Speakers: { Ioseph. The Butler. } The Baker.

Ioseph.

What newes, my friends? why doe ye looke so sadly this morning?

Butler.

Butler. We haue both dreamed this last night, and want an Interpreter: we cannot tell what our dreames meane.

Ios. But God can giue you an Interpreter: come tell me your dreames.

Bu. Me thought in my slæp, I did sée before me a vine, out of which sprung thrée branches, these branches, as it seemed to me, did bud & beare blossoms, whereof afterwards came full clusters of ripe grapes. And mée thought I had Pharaohs cup in my hand, and I toke of the grapes and wrung them into the cup, and then gaue it into Pharaohs hand.

Ios. This is the interpretation of thy dreame. The thrée vine branches are thrée dayes: within thrée dayes Pharaoh shall cause thée to be released out of prison, and then put thée into thine old office againe: and thou shalt be his cup-bearer as before. Wherfore when thou art come to that place of so great credit (as thou knowest) I pray thée sée thou remember me, and do me so much fauour, as to make some mention of me vnto Pharaoh, and be a meanes to bring me out of this prison-house. For I was priuily stolne away from my father, out of the Land of the Hebrewes, and since I came

hither I neuer did any trespasse, that I should be thus cast into prison.

Baker. Thou hast rightly interpreted his dreame: but now I pray thée, heare my dreame to. Me thought I had thrée white baskets vpon my head, and in the vppermost of them were all manner of baked meates ordained for Pharaoh, and the birds came flying vpon them and deuoured them.

Ios. Here is the interpretation of thy dreame. The thrée baskets are thrée dayes: within these thrée dayes Pharaoh shall command thée to be beheaded, and hanged vpon a Gibbet, in a place where the fowles of the ayre shall feed vpon thy carkasse.

The Sentence.

God reuealeth his secrets to the Godly, and he maketh way for their deliuerance out of distresse, long before.

Ioseph Interpreter. Gen. 41.

Speakers: { Pharaoh. / Ioseph.

Pharaoh.

I haue had such a dreame of late, as none is able to shew me the interpretation of it. Now I heare that thou art an Interpreter of dreames, therefore I haue sent for thée, to heare thy opinion.

Ioseph. Surely O Pharaoh, I am one, by whom it may please God to shew thée the meaning of thy dreame: therefore let me heare it.

Phar. We thought I stood vpon the riuers bancke, and out of the riuer came seauen kine, fat and in good liking, fair and large; and they fed vpon the sedge: and behold after them came seauen other kine, lean, thinbodied, and very ill fauoured, such as I neuer saw in Egypt, and they deuoured the first seauen: And when they had eaten them vp, it was not séene by them; for they were as ill fauoured, & as leane as before:

so I awaked. And when I was faine a-slepe againe, me thought I saw seauen eares of corne growing vpon one stalk, and they were full, faire and great: and hard by them grew seauen other eares, that were small, thin and blasted: and they deuoured the seauen godly eares.

These things haue I told to my Interpreters, but there is none of them can resolue me what they should meane.

Ioſ. Thy two dreames, O Pharaoh, are both one. God giueth thée warning before hand of those things which he will doe afterward.

The seauen godly Kine, and the seauen full eares of corne, are seauen yeares, for thy dreame is all one: and the seauen leane Kine, and the seauen thin eares of corne, are also seauen other yeares: in which there shall be great famine. And this is that I said vnto thée, God sheweth thée before hand what he will doe afterward. And thus it is. The seauen yeares next ensuing, shall be very plentifull yeares for corne, especially in the land of Egypt, and after them shall come other seauen yeares, wherein shall be such scarcitie of all kind of victuall, that the ioyfull plenty of the first seauen yeares shall

be

be wholy consumed with dearth. I meane the dearth and scarcitie shal be then so great, that there shall not remaine any token of that great abundance which was before. And whereas thou didst dreame of these things twise, thou must thereby vnderstand that God hath verely determined to do it, and that very shortly.

Wherefore O Pharaoh, my advise is, that thou make choise of some wise and skilfull man, whom thou maist make ruler ouer Egypt: and withall appoint some others to be ouer-seers & purueyors of corne, which may take vp the fift part of all the corne in Egypt: and let them take vp good store of corne the seauen next plentifull yeares, and lay it vp in garners and storehouses within the Citties. And by this meanes when the next seauen deare yeares come, thou maist haue double quantitie of corne in store, to forestall the ruine of Egypt, by the famine that shall be in those deare yeares.

Phar. I assure you this is good counsell, and well beseeming the wisest man liuing. But is there any at this day liuing, that hath the spirit of God in such measure as this man? Therefore Ioseph, seeing God

hath reuealeth vnto thée such great secrets, there is no doubt, but thou art the most prudent and wisest in my kingdome. Therefore I make thée controller and gouernor of my house, and all my people shall obay thy commands, onely in the kings throne, I will be aboue thée. And I commit the charge and the gouernment of all Egypt to thy hands. and in confirmation hereof, I take here this ring from off mine owne finger, and put it vpon thine, and I giue thée this garment of silke, and this chaine of gold: and my will is, that thou ride in the chiefest Chariot I haue, next vnto mine owne: and that when thou goest abroad, proclamation be made before thée, that all people shall knéele downe. Let me not liue as Pharaoh if I make thée not such a man (and maintaine thée also) as against whose will no man in Egypt shall once dare to mutter one word.

From henceforward thou shalt not be called Ioseph, but Saphnathopaneas, that by thy very name thou maist promise the interpretation of darke things. And I will giue thée to wife Asnata the daughter of Potiphras the chiefe Prelate of Heliopolis.

Ioseph. Now, O King, with all thanks for the

these so great and gracious benefits, I acknowledge my selfe greatly bounden vnto thy Maiestie. And all that I haue is at thy command, and I will doe my best indeuour by the help of God, in the charge assigned vnto me, that neither thou maist haue cause to repent thée of the Commission, nor I for vndertaking the same.

The Sentence.

1. After the griefes and infamies which the godly sustaine, God raiseth them vp to pleasures and honours, which albeit they doe not alwayes happen to them in this life, yet in the life to come, they shall be sure of them.
2. The first part of *Iosephs* life, being full of misery, is a shadow of that troublesome life which the godly haue in this world: the other part, which was more prosperous and comfortable, is a shadow of the blessednesse in the life to come. The like may be said of *Dauid* and *Iacob*.
3. By sorrow and paines wee come vnto ioyes: by infamy and disgraces vnto honours: by bitternesse vnto sweetnesse: by lowlinesse vnto dignities: and by death vnto life.

Ioseph knowne. Gen. 31.

Speakers:
- Steward of Iosephs house.
- Sonnes of Israel.
- Ruben.
- Iuda.
- Ioseph.

Steward.

What hoe, sirs, are you packing away? I pray you stay your iourney, I haue somewhat to say vnto you. Is this a kind part of strangers to recompence good with euill? Did ye not know it was the cup wherein my maister dayly drinketh? or did ye imagine, that he should not know of it, who can diuine? it was very ill done of you.

Sons. What meane you sir, to be so angry? or, whereof can you accuse vs?

Stew. So God helpe you, doe you not know what I meane?

Sons. No in very truth, for how should we know?

Stew. Why men, ye haue stolne my maisters cuppe. Know you now? See how they

they dissemble their countenance.

Iuda. By your leaue, good Sir: it is not so. Farre be it from vs to do such a thing. Thou knowest when we went last from hence, we found money in the mouth of one of our sacks, and we brought it backe againe, euen from the coaste of Canaan, a great way: so that it is not likely that we should fraudulently take either golde or siluer out of thy Maisters house. But we will deale thus with thee: Search vs, euery one of vs, and if the cup be found with any of vs, let him die for it, and let vs be condemned to perpetual bondage, as theeues and robbers.

Stew. Nay, we will deale more fauourably with you then so: whosoeuer shall be found guilty of the theft, let him stay behind, and become my seruant, and the rest shall goe away free.

Son. Content. Now brethren, lay downe your burthens presently. Come Sir, search where thou wilt.

Stew. I will search euery mans burden, from the eldest to the youngest. So, here it is not: nor here, but truely, I shall finde it (whersoeuer it is) it cannot be hidden long from me.

Ah, ha:

Ah, ha: Behold, the theft is plaine: here it is in the sacke of the youngest: can ye deny it now? haue I not found out the very theefe?

Son. It is too plaine; we are vtterly vndone. Oh, wretched and sorrowfull case! were euer any men so vnfortunate as we?

Iud. Surely, I cannot sufficiently maruell at it: how comes it to passe? but alas, surely we haue beene beguiled some way or other. Let vs all go backe presently vnto Saphnathopaneas, to see if there be any hope to saue our liues. Ah, father, father, I am much afraid that that will happen vnto thee, which thou didst so greatly feare, that now thou shalt lose thy children.

Ioseph. O ye strangers, what a part haue ye playd here? know ye not that I am one of them that can prophesie?

Iuda. My Lord, we cannot tell what to say; we know not what to alledge for our selues, we cannot excuse our selues. God hath discouered our sinne: behold, we are thy seruants, euen as well as he with whom the cup was found: we will be all thy slaues.

Ioseph. These are good words. But he onely shall be my seruant that hath done

the déed: get you home to your father. God spéed you well.

Iuda. Sir, I pray you, that with your good leaue I may speake a word or two vnto you: for thou art another Pharao.

When first we came hither (as thou knowest) to buy corne, thou diddest aske vs whether we had a father, yea, or no: as also, if we had a brother els where? And we answered that we had a father, an old man, and a little brother, lately borne to our father now in his olde age, whose other brother was dead, and that hee alone did then remaine at home with his mother, and was most dearely beloued of his father. And thou didst appoint that we should bring our brother vnto thée, because thou saidst thou wouldst sée him. We answered thée, that our father could not spare him: but that he would die for sorrow, if he were taken from him. Then thou diddest charge vs that we should not come againe in thy sight, except our yonger brother were with vs when we came.

These things Sir, we made our father acquainted withall, and when he appointed vs to come hither againe for more corne, we refused to come, except he would send

send our brother with vs: then our father said, that of the two sonnes which he had by his wife, one was deuoured of wilde beasts, and he should neuer see him more: the other yet liued, but if he should be taken from him, and happen to die, he knew it would be a meanes to bring his gray head to the graue with griefe. Now if I shall returne to him, and shall not bring again the boy, whom he so dearely loueth, as sone as he seeth me, he will die for sorrow: so we shall be the occasion that our father now in his old age, shall die miserably. But I became suretie for the safe returne of the childe, wherefore I beseech thee, that I may rather endure this seruitude with thee for the boy, and let him goe home againe with his brethren: for I cannot abide to goe backe to my father without the boy, for it will greiue me to see how heauily he will take it.

Ioseph. Surely, I can now refraine no longer, neither can I dissemble any more: Ye that are my people, get you all out of the roome.

O my brethren, my brethren; I am Ioseph your brother. I beseech you tell me true, is my father yet aliue, yea, or no?

why

Why stand you so amazed? Come let me embrace you. Oh, I cannot refraine from weeping. I am Ioseph, Ioseph, your brother, whom you sold to the Merchants as they went into Egypt, Therefore be ye not dismaid, neither let it grieue you that you sold me hither, for al this is come to passe by the prouidence of God, who would that I should come hither before hand to prouide for you. For now two yeares of dearth are past, and there are fiue yeeres more to come, wherein shall be neither sowing nor reaping: wherefore God hath sent me into these parts, (whither he knew you should come) that there might be one to saue you and your fathers house from ruine and decay. Therefore it was not you but God, that sent me hither, who also hath made me a father vnto Pharao, the Controller of his houshold, and his Vice-gerent ouer all the Egyptians.

Wherefore send presently vnto my father, and tell him that I am yet aliue, and in great credite and place of preferment in this land. Therefore let him not delay but come vnto me with all speed, he and all his houshold, and his cattell. Let him take no care for houshold stuffe, for here is enough

enough for him, for I will place him in a very fruitfull countrey, not farre from hence.

Behold brethren, you see with your owne eyes, that it is I, that speake vnto you with mine owne mouth. My best beloued brother Beniamin seeth that it is I. Hereby ye may know me, and shew all these things vnto my father.

Oh, my Beniamin, doe not I know thee? How glad am I to see thy face? come let me embrace you all. Welcome to me, all ye my brethren, whom I haue now recouered againe, after so long absence, I thought I should neuer haue seene you.

Son. And we are as ioyfull to see thee our most kinde brother.

The Sentence.

God is wonderfull in his workes: euen the sinnes of his children, hee turneth to their good.

Moſes put forth. EXOD. 2.

Speakers: { Iocabed mother of Moſes.
Mary, ſiſter of Moſes.
Thirmuthis, Pharaos daughter.
Her hand-maid.

Iocabed.

COme daughter: hetherto we haue kept all cloſe, and ſcaped ſafely. Now we are come to the riuer. Now this little infant muſt be put forth, for feare it come to Pharaos eare that he hath béne reſerued all this while againſt his will, and contrary to the Proclamation. For in that we haue concealed him now theſe thrée months paſt, we haue béene in great danger for it. But it was better to ſtand euen to the hazard of our liues, then to ſuffer ſo goodly a childe as this, to be murthered.

O cruell hearted king, which haſt giuen ſuch commaundement, that all our Hale-children ſhould be killed. How many haue béne ſlaine by vertue of this commaund, euen as ſoone as they were borne? who euer heard of ſuch great

cruelitie,

crueltie, that children would be killed at their very beginning & entering into life?

O my deare childe: I thy wofull mother, am constrained here to cast thee forth among these rods: euen thee whom I bare in my wombe, and brought foorth into the world, and haue hidden carefully now three months past, and yet would hide thee still, if I could. O bitter chance, must thou and I part thus, and shall I be in no hope euer to see thee againe? What shall become of me, and what shall become of my sonne whom I here (alas) forsake? But seeing we cannot doe what we would, we must be content to doe what we may.

I haue done what lay in me to haue kept thee still, and now I commit thee to the mercy and prouidence of God. Farewell, my sweet child.

Mary. Mother, here is a priuie corner, I will tary and couch close there, (if you will let me) & see what will become of him.

Ioc. Do so, and I will go home again.

Thermuthis. Maid, here is the Riuer that I came to wash in, Damsels, you shall walke here by the riuer side, and I and my hand-maid will goe into yonder priuate corner, for it is a pleasant place for

our purpose. But what is here among the rushes? Maide, goe see what it is. She thinkes it is a coffer, or a basket.

Hand-maid. It seemeth so indeed, Mistresse: and it is dawbed ouer with lyme and pitch.

Therm. Bring it hither. Let vs open it. O prettie soule, it is a sucking childe: my heart bleeds to see it: it is one of the children of the Hebrewes: Alas, alas.

Mary. Now on a Gods Name: I will goe to them, for I am in some good hope I shall saue the childe: I will draw neere to them. God saue you Madame.

Therm: Now, what sayest thou?

Mary. Shall I call one of the Nurses of the Hebrewes to take this childe, and bring it vp for you?

Therm. Indeed thou sayest well: I pray thee go call one.

Mary. I will forsooth. She will be here by and by.

Therm. I had good lucke to come hither. I haue got a childe by this meanes, and I will see it brought vp for mine owne. I could not haue desired with my heart a thing to please me better: neither am I afraid to offend my father, for doing a

kinde and godly part. Alas, it is a grieuous ſinne to kill new borne babes. Loe, what a trim childe it is, how well borne: is it not a ſinfull deede to kill ſuch children as theſe?

Mary. Madame, here I haue brought you a Nurſe.

Therm. Woman, take this child and nurſe it, and bring it vp for me. I will reward thee royally for it.

Ioca. I will doe it forſooth.

The Sentence.

Whom God will ſaue, he ſuffereth them to come into great dangers, but not to periſh.

The *Buſh*. Exod. 3.

Speakers: { Moſes / Iehoua.

Moſes.

O Thy heauenly God, what ſtrange wonder is yonder? a Buſh flaming: it burneth and it is not conſumed. I meane to go

goe to ſée what it is.

Iehoua. Moſes, Moſes.

Moſes. Who is it that calles me?

Iehoua. This place is a holy place, preſume not to come hither. Put off thy ſhoes from off thy féete. I am the God of your Fathers: the God of Abraham, the God of Iſaac, and the God of Iacob. I haue ſéene the troubles of my people, and haue heard their gronings, whereunto they are inforced by their cruell taſke-maſters: I know what toyle they are put vnto, and therefore I am come downe to releaſe them out of the hands of the Egyptians, and to bring them out of that land, into a good and large land, flowing with milke and hony, which the Canaanites, Hittites, Ammonites, Pherizites, Heuites, and Ieuſites, doe now inhabite: and now I will ſend thée vnto Pharao, to bring that my people, the poſteritie of Iſrael, out of Egypt.

Moſes. The Lord? Who am I, that I ſhould goe to Pharao about ſuch a great peece of worke, to bring the Iſraelites out of Egypt?

Iehoua. I will be with thée: and this is the token whereby thou ſhalt vnderſtand

that I sent thée: when thou hast brough
them out of Egypt, ye shall worship Go
vpon this Mountaine.

Moses. Well then be it so, that I sha
goe vnto the Israelites, and say: That I a
sent from the God of their Fathers: th
happily will say, What is his name? th
what shall I answere?

Ieho. I am, that I am. Thou shalt sa
to the Israelites, I am, hath sent me vn
you. Thou shalt say, thou art sent fro
the Lord God of their Fathers, Abraha
Isaac, and Iacob: and that this is my i
mortall Name, by which Name I will
knowne for euer. Go therefore, and wh
thou commest thither, call the Elders of I
rael together, and tell them that I haue a
peared vnto thée, and sent thée to them, a
haue determined to helpe them, and to d
liuer them from the calamitie wherew
they are oppressed by the Egyptians, a
afterward, to cary them thence into a m
fruitfull countrey.

And when they shall hearken vnto th
(for they will heare thée) then thou and t
Elders shall goe together vnto the king
Egypt, and charge him in the Name
the God of the Hebrewes, that he g

you leaue to goe three dayes iourney in the wilderneſſe, and to ſacrifice to your God. And yet I know well enough that hee will not ſuffer you to goe, vntill he be inforced to it. Wherefore I will ſo afflict Egypt, by diuers meanes, and in ſtrange faſhion, that at length he ſhall be willing to let you goe. Moreouer, that ye may not goe out emptie, I will bring the people in fauour with the Egyptians, and I will cauſe the women before they goe, to borrow of their neighbours, and ſuch as ſoiourne with them Iewels of ſiluer and gold, to put vpon their children, and carry away with them, and ſo they ſhall rob the Egyptians.

Moſes. Yea, but the people will not beléeue my ſayings: and they will ſay, that I haue not ſéene the Lord.

Iehoua. Well, what is that thou holdeſt in thine hand?

Moſes. It is a rodde.

Iehoua. Caſt it downe vpon the ground. What is it now?

Moſes. I am vndone: it is a ſerpent.

Iehoua. Flée not from it, man, but put to thy hand and take it by the tayle. Now thou ſéeſt it is turned into a rodde againe: that they may beléeue that thou haſt ſéene

the Lord.

Well, yet further. Put thy hand into thy bosome: pull it out. Thou sáest it is as white with leprosie as is the Snow. Now put it in againe, into thy bosome. Pull it out: thou sáest, it is againe as sound as any other part of thy body. And if they will not be brought to beléeue thée, at the sight of the first Miracle; yet by the second they will: and if they will not be perswaded by two wonders, take a vessell of water out of the River, and as soone as thou hast powred it vpon the ground, it shall be turned into blood.

Moses. O Lord, I beséech thée, spare me in this businesse. I was neither eloquent before, neither yet am I now, since I talked with thée: for I doe stammer out my words, and am slow of speach.

Iehoua. Who hath giuen the mouth to man? who made the dombe, or the deafe? Who made him that sáeth, and him that is blind? Did not I? goe thy wayes then. I will order thy tongue, and put in thy mouth what thou shalt say.

Moses. I beséech thée, Lord, send some fit man.

Icho. Verely, I sée thou art vntoward.

The

Thou haſt Aaron the Leuite, to thy bro-
ther: he is very eloquent I know: he ſhall
mete thée allone as thou art gone hence,
and ſhall be glad in his heart to ſée thée,
and thou ſhalt inſtruct him as thou wilt,
and I will order thy mouth and his alſo,
and will ſhew you before what yée ſhall
doe. He ſhall be thy mouth to ſpeake vn-
to the people for thée, and thou ſhalt be
vnto him as God. Take alſo this rodde
in thy hand, and therewithall thou ſhalt
worke wonders. Goe thy way directly.

The Sentence.

God ouerthroweth his enemies, euen by a lyſping tongue: and a ſtammering ſpeach.

Eloquence muſt doe ſeruice to godlineſſe.

The *Calfe*. Exod. 32.

Speakers: { Iehoua. Moſes. / Ioſua. Aaron. } { The Leuites.

Iehoua.

GEt you gone: goe downe quickly: for now thy Countreymen whom thou broughteſt out of Egypt, are growne naught, they are corrupted and ſoone turned out of the way which I taught them, and haue made to themſelues a Calfe of gold, which they worſhip and doe ſacrifice vnto: ſaying, it is the God that brought them out of Egypt. Verily, I ſée it is a ſtiff-necked and rebellious people: wherefore let me alone to conſume them in my wrath, and I will make of thée a great nation.

Moſes. Lord, wherefore ſhould thy wrath burne againſt thine owne people, whom thou haſt brought out of Egypt by a ſtrong hand and an out-ſtretched arme?

Wilt thou let the Egiptians boaſt, and ſay, that thou broughteſt them out of the countrey

countrey vpon malice, with no other intent, but to destroy them in the mountaines, and vtterly to consume them? Nay, rather let thine anger cease, and as it becómeth thée, pardon this offence of thy people. Remember Abraham, Isaac and Iacob thy seruants, whose posteritie thou hast swoorne to multiply, vnto the number of the Starres, and to giue them a land which they shal possesse for euer.

Iehoua. Thy desire is equall and good, loe, I pardon it.

Mos. Thou dost as becómeth thée O Lord: but I will goe and carry downe these Tables of the Law.

Ios. Soft, what noyse is this I heare? I thinke they are all together by the eares in the campe.

Mos. This cry is not like the noyse, either of them that pursue their enimies, nor of them that turne their backes and flye. Peace, me thinks I heare the sound of singers. But come, let vs goe to them. Alas, what a sinfull déed haue I espied? I am in a rage, as hot as fire. Away with these Tables. Ah brother, brother Aaron, what hath this people done to thée, that thou shouldest bring so great a sinne vpon them?

Aaron.

Aaron. Be not angry, my Lord, I pray thée: thou knowest how peruerse this people is: I will tell thée the ground of all. They were very importunate with me to make them Gods to goe before them: (for they said, they knew not what was become of that Moses which brought them out of Egypt:) then I bad that every one should loke out such iewels as he had for himselfe, and bring them vnto me: and so they did. The same did I put into the fire, and made this Calfe thereof. Thus thou séest them spoyled of their iewels, which thing I therefore did, that I might bring shame vpon them among their enimies.

Mos. I perceiue it well. Now therefore if there be any that belongeth to the Lord, let him come hither to me. It is well: all the Leuites are come. Goe now ye valiant men, take ye euery man his sword by his side, goe thorow the whole campe, and kill euery man his brother, his friend, his neighbour, spare no body: for this is the charge of the Lord God of the Israelites.

Leuites. It shall be done.

The Sentence.

1. If good Rulers be absent but a little, from the

the people, they are ready to fall into moſt grieuous errours.

2. God ſuffereth himſelfe to be appeaſed by the prayers of the godly.

The Murmurers. NVMB. II.

Speakers. { The People. / Moſes. / Iehoua.

The People.

WOuld to God we had neuer come out of Egypt: for what doe we in this vaſt wildernelle? who ſhall giue vs fleſh to eate? For when wée remember the fiſhes which we did eate in Egypt a frée coſt, the Cucumbers, Peapons, Léeks, Onions and Garlicke, we decay: weare away, hauing nothing before our eyes here, but this Manna.

Moſes. Woe is me, what complaints are theſe? O Lord, why art thou ſet againſt me ſo much, and ſo ſore diſpleaſed with me, that thou haſt laid the burthen of all this people vpon me? were they conceiued by me? or did

did I bring them into the world, that thou shouldest bid me beare them in my bosome, (euen as the mother beareth her childe) into the Land, which thou hast sworne to their fore-fathers? where shal I haue flesh enough for so great a people which craueth it of me with teares?

I am not able alone to beare this people: for it is too great a people for me: and if thou dealest thus with me, then (if I may prevaile any thing with thée,) kill mée rather, then suffer me to sée mine owne destruction.

Iehoua. Gather together threescore and ten men of the Elders of the Israelites, such as thou knowest to be ancients & principals of the people, and bring them vnto the Tabernacle of the Congregation; and there let them stand with thée. And I will come downe, and there will speake with thée, and I will take of the spirit which I haue put vpon thée, and put it vpon them, that they may beare part of the burthen of this people with thée, and not thou beare it alone. And vnto the people thou shalt say thus: Be ye sanctified against to morrow, and ye shall eate flesh: for your cry is come vp into the eares of the Lord, while ye kept

such

ſuch a craning for fleſh, and long ſo ſore after Egypt. The Lord will giue you fleſh to eate, and ye ſhall not eate one day, nor two, nor fiue, nor ten, nor twenty dayes, but a whole moneth, vntil it come out at your noſtrels, and be lothſome vnto you: becauſe ye contemne the Lord, which is among you, and cry vnto him, and complaine that ye are come out of Egypt.

Moſ. There be ſixe hundred thouſand foote men of this people, and thou ſaiſt thou wilt feede them with fleſh a whole moneth long. Shall there be ſo many ſheepe, Goats, & Oxen killed, as will ſatiſfie them? ſhall all the fiſh in the ſea, be taken to ſuffice them?

Ieh. Is the hand of the Lord weake or ſhortened? Thou ſhalt ſee preſently, whether theſe things ſhall come to paſſe, which I haue promiſed, yea or no.

The Sentence.

1. The deſire of carnall things breedeth the lothing of ſpirituall things.
2. God ſometimes granteth carnall things to men at their deſire, but that ſhort pleaſure bringeth long paines.
3. When carnall men are moſt filled with pleaſures, then is their puniſhment neereſt at hand.

Caleb

Caleb. Nvmb. 13.

Speakers: The Spies. Caleb. / The People. Ioshua. / Moses. Iehoua.

Spyes.

O Moses and Aaron, and you Israelites also, we haue béne in that land, whither you sent vs to search, & surely it floweth with milke and hony, and here is some of the fruit of the Land. Ye sée how great this cluster of grapes is, carryed on a barre betwéne two: ye sée also these Pomegranats, and the Figges, what goodly ones they be: but for the inhabitants thereof, they are mighty men, and the Citties great and walled very strongly. There also we saw the sonnes of Anak: the Amalekites dwell toward the South: the Hittites, Iebusites and Ammonites dwel in the mountaines: the Canaanites by the sea coast, and by the side of Iordan.

Caleb. Come let vs goe thither, and feare ye not: we will inuade the land, and no doubt

doubt we shall conquere it.

Spies. No, by no meanes, for the people are stronger then we, and the country noysome, eating vp the inhabitants thereof: and all the men we saw there, were of a huge stature. We saw there the sons of Anak, which come of the gyants, in comparison of whom, we were but as Grashoppers.

People. Would to God that we had dyed in Egypt, or els, would we might now dye in the wildernesse. Why, did the Lord bring vs out into this land to be slaine with the sword? to make a pray of our wiues and children hereafter? were it not better for vs to goe backe againe into Egypt? Come let vs make one our Captaine, that vnder his conduct we may goe backe againe.

Iosh. Take ye héede, ye men of Israel, that ye doe not any thing whereof ye may happily repent you afterwards. The Land which we haue searched and viewed is a very good land: and if Gods pleasure be so towards vs, he will bring vs into it, and he wil giue it vs, a land flowing with milk and hony. But be not ye rebellious against the Lord, neyther feare ye the inhabitants of the Land: for by the help of God, we

will

will bereaue them of all helps, and will de-
ſtroy them. Put away all feare.

Peop. Stone them, ſtone them.

Ieh. How long will this people prouoke
me thus? Moſes, how long will it be before
they beléeue me, and yet I haue wrought
ſo many miracles among them: but let me
alone that I may deſtroy them with the
plague & peſtilence, and I will make of thee
a farre greater nation then this is.

Moſ. Then when the Egiptians (from
whom thou haſt deliuered this people by
force) and when the inhabitants of this
land ſhall heare, that thou being the Lord
God, which haſt béene amongſt this people
and béene ſéene of them face to face, and the
cloud hath ſtood ouer them, and thou haſt
gone before them in the day time in a pil-
ler of clouds, and in the night in a piller of
fire: when they (I ſay) ſhall heare, that thou
haſt vtterly deſtroyed this people, they will
ſay, thou haſt ſlaine them in the wilderneſſe
becauſe thou couldeſt not bring them into
the land which thou ſwareſt thou wouldeſt
giue them.

Wherefore Lord, doe thy ſelfe practiſe
that excellent vertue, whereof thou haſt
ſpoken ſaying: The Lord is ſlow to anger
and

and ready to ſhew mercy, when hee will pardon the ſinnes and wickedneſſe of his people: but when he inflicteth puniſhments, he viſiteth the ſinnes of the parents vpon the children, euen vnto the third and fourth generation. Forgiue, I pray thée, the ſinne of the people, as thy goodneſſe requireth, and as thou haſt forgiuen them from Egypt hitherto.

Ieho. I forgiue it, at thy requeſt. But as I liue, the glory of the Lord ſhall fill the whole earth. For of them which haue ſéne my glorie, and the miracles which I haue done, both in Egypt and here in the wildernes, and yet haue tempted me now theſe ten times, and haue not obeyed me, of them I ſay, which haue thus prouoked me, not one ſhall ſée the Land which I ware vnto their Fathers to giue them, but my ſeruant Caleb (becauſe he was of another ſpirit then the reſt, and hath obeyed me) I will bring him into the land, which he ſhall goe into, and his ſéed ſhall inherite it.

To morrow get thée into the Wilderneſſe, toward the coaſt of the red ſea, for to what end ſhould I heare the murmurings of this naughty people ſtill againſt

me? Say vnto them againe: As I liue, (saith the Lord) as ye haue spoken in my hearing, so will I doe vnto you. In this wildernesse, shall your carkasses fall, and all the multitude of you, so many as are aboue twenty yeares old, and haue murmured against me. Ye shall not enter, I say, into that land wherein I promised to place you.

Yet I make exception of Caleb, the sonne of Iephun, and Iosua the sonne of Nun: your little ones also, which you said should become a pray in the wilderneſſe, I will bring into that land which ye haue refused, and they shall inherite it. In the meane while, while your carkasses fall in the wilderneſſe and are consumed, your children there shall suffer for your whoredome fortie yeares, in which yée shall be punished, for the number of the daies that ye were a searching the land, taking so many yeares for so many dayes: and ye shall know, what it is to be rebellious against me. I the Lorde haue sayde it, and I certainely will bring it to passe, that the men of this peruerse companie which haue conspired against me, may die and be consumed in this wilderneſſe.

The

The Sentence.

1 There is nothing more pernicious, then they which teach men to hope for leſſe then the promiſes of God do offer: when neuer the leſſe the greateſt part of the world beleeueth them.

2 God reiecteth and forſaketh the ſlouthfull and vnbeleeuers, but he aſsiſteth and helpeth thoſe that beleeue.

3 Any man may doe ſo much as he beleeueth he is able to doe, by the helpe of God: ſo that his beleefe be grounded vpon the word of God.

Balaam. Numb. 22.

Speakers: { Balaam. / The Aſſe. } { The Angel.

Balaam.

A miſchiefe on thée, thou Aſſe, thou haſt brought me full ſore againſt my will, out of the high way into the field: but for this tricke I will lay on loade, thou ſhalt haue ſtripes inough. Ary, Ary: what, wilt

thou yet not goe into the beaten way? Lo, now we are full betwéne two stone wals, and I cannot turne my selfe any way. Alas, thée hath crusht my foote against the wall. But I pray God I die, if I doe not plague thée aswell with stripes. Ary, Ary: why, what a strange thing is this? Lo, she falles downe, but I will make thée stirre vp thy stumps anone: otherwise, Ile bang thée with this cudgell. Hoyda.

Asse. Now what ailes thée? what haue I done to thée, that thou shouldest strike me now three times, as thou hast done?

Bal. Doest thou aske that, thou lewd beast, which doest here so shamefully mocke me? I would I had but a sword here now, I would presently thrust thée through.

Asse. Am not I thine Asse, which thou hast alwayes vsed to ride vpon? was I euer wont to play any such trickes before?

Ba. No, that is true.

Angel. Balaam, Why hast thou beaten the Asse, now three times? Behold, I my selfe came against thée, because thou hast vndertaken this iourney against my mind. And when the Asse saw me, shée turned from me three times: which if she had not done,

done, surely I had slaine thée, but I would haue saued her life.

Bal. I haue done amisse, I confesse: but I saw thée not before me in the way. Therefore if thou like not of this iourney, I will returne backe againe.

Angel. Nay, thou mayest go with these men: but sée thou speake only such things, as I shall tell thée.

The Sentence.

False Prophets sometimes doe see lesse then bruit beasts.

The habitation beyond Iorden. Num. 32.

Speakers: { Rubenites and Gadites. / Moses.

Rubenites.

THis countrey which the Israelites haue taken, (séeing now the inhabitants are destroyed, by the help of the Lord) is a fit countrey to kéep chéep in. And thou knowest we haue store of cattell. Now therefore if it be not offensiue vnto thée, O Moses, let vs

dwell there, that we passe not ouer Iorden.

Mos. Your brethren, forsooth, shall go to warre, and will you tarrie here idle? why should you discourage the Israelites, to make them vnwilling to go into that land which the Lord hath giuen them? euen thus did your Fathers, when I sent them from Cadesbarnea to search the Countrey: for when they were come to the riuer Eshcol and had séene the land, they afterward discouraged the hearts of the Israelites, that they should not goe into that Land which God had giuen them. Wherefore God in his wrath, swore that day, that none of them which came out of Egypt, and were aboue twentie yeares of age, should sée that land which he had promised to Abraham, Isaac and Iacob: because they were so disobedient to him: onely he excepted Caleb and Iosua which obeyed him in all things.

Then the Lord in his wrath led them to and fro a long time, and made them to wander in the wildernesse the space of fortie yeares, vntill at length all the generation of them that had offended him so sore was worne out. And now forsooth you are started vp in the place of your Fathers, to encrease the number of offenders,

the

that the wrath of the Lord may be increased against the Israelites. For if you once forsake them, then the Lord wil carry them through the wilderneſſe, and so you shall lose all this people.

Reuben. Sir, yée doe mistake vs: our desire is that we may here builde some harbour for our sheepe, and Cities for our little ones and weake-lings to be brought vp in: but wée our selues will be alwayes ready in armes to goe before the Israelites, till we haue setled them in their place. As for our children and the rest of the company that are not fitte to goe to warre, they shall take their rest in the walled townes, & there saue themselues from the violence of the inhabitants of the countrey: and we will not come home againe, after wée are come hither, before such time as the Israelites be euery one in the possession of their inheritance: neither will we inhabite with them that are beyond Iordan, séeing the Lot is fallen vnto vs on this side of Iordan, toward the East.

Moses. If ye will doe as yée say, and as many of you that can beare Armes, will go ouer Iordan in the presence of God, and will not returne againe vntill the Lord

haue destroyed his enimies, and the land be brought vnto subiection vnto him, if, I say, ye will do so, ye shall returne sufficiently cleared both before God and the people: and on this condition, take you the Land which you desire, in Gods name. But if ye doe it not, then know this, that ye doe sin against the Lord, and your sinne shall fall vpon your owne heads.

The Sentence.

They which are already prouided for, ought to help those which are not yet prouided for.

Rahab. Iosh. 2.

Speakers: The seruants of the king of Iericho. Rahab. The spies of the Hebrewes.

Seruants.

RAhab, the king hath sent vs hither, to fetch those men that came lately to thy house, for their comming is but to spie, and search

search, and pry into the land: therefore be aduised and bring them forth vnto vs by and by.

Rahab. Indéed there came certaine men vnto me, but what country-men they be I wot not: and in the euening at the shutting of the gates, they went away, and I know not whither they are gone: but if ye make hast and follow them, ye shall quickly ouertake them.

So, it is well: now I am rid of them: and now will I go consult with my ghests, whom I haue hidden in my loft vnder the bundels of Flaxe; to saue them thereby. Hoe, hoe, my ghests are ye aslépe?

Spyes. No, not yet Dame.

Rah. Hearken what I shall say to you. I know that the Lord hath giuen this land into your hand: and I confesse that all we the inhabitants thereof, are so much afraid of you, that we are become faint-hearted. For we haue heard that the Lord hath dried vp the red Sea, to make way for your going out of Egypt: as also, how ye haue handled the two kings of the Ammorites, namely, Sehon and Og, whom ye haue vtterly destroyed from amongst vs: and after we had once heard it, our courage failed vs,

vs, and there is not any one of vs, that dares to mutter against you, because the Lord your God, is a God, as well in heauen aboue, as in earth beneath. Therefore sweare ye now vnto me by the Lord God, that if I doe you this pleasure to conuey you safely from these men, ye also will do the like fauour to my fathers house: and let me haue some certaine token from you, that I may be assured you will saue the liues of my father and mother, and brethren and sisters, and all that they haue, and kéepe vs from being slaine.

Spies. We promise thée as much vpon our faith. And if thou bewray vs not, then when the Lord shall giue vs this land, if we doe not deale faithfully with you, and saue you, wée will be content to dye for it.

Rah. Then vpon this condition, I will let you downe by a rope, through this window that openeth into the fields.

So: God spéede you well, now you are escaped. Get you now into the mountaines, lest they that pursue you, méete with you, and there kéep you close two or thrée daies, vntill the messengers be returned to them that sent them, and afterwards go at your pleasure.

Spies

Spies. Marke diligently what wée shal say to thée. When we shall come into these parts, thou shalt hang this red lace on the out-side of the windowe through which thou didst lette vs downe, and then call vnto thée all thy kindred, and kéepe them within doores. But if any one come out of thy house, at his owne perill be it, wée will be void of blame: but if any man touch any of those things which shall be in thy house, we will make it good: and if thou kéepe not our counsell, but vtter this thing to any, we will be discharged from the oth wherewith thou hast bound vs.

Rah. I am content. Fare ye well.

Spies. And thou also.

The Sentence.

To rescue the godly in the iniuries which the vngodly would doe them, is a godly part, and God will reward such works.

The

The *Gibeonites*. Iosh. 9.

Speakers: { The Ambassadours of the Gibeonites. / Ioshua.

Ambassadours.

HIther are wée come (O Ioshua, and ye men of Israel) sent to make a league of peace and friendship with you, if it like you séeme good vnto you.

Ioshua. Nay, but perhaps you are some néere neighbours, and of the inhabitants of these parts, and then we may not make a league with you.

Amb. Sir, we here offer our selues into your hands.

Iosh. But what Country-men be ye, and from what place come ye?

Amb. Wée are come from a very far country, onely moued with the name of the Lord your God. For we haue heard of his fame, and what great acts he hath done in Egypt, and how he hath handled the two kings of the Ammorites, Sehon, king of Hesbon,

Hesbon, and Og, king of Basan at Asta-
rat. For this cause our gouernours and all
the inhabitants of our country, comman-
ded vs to take our prouision, and to come
to méete you, and to offer our seruice vnto
you, and to make a league with you: And
behold the bread which we brought from
home, for our iourney, when wée came
forth, now it is drye and mouldy as ye sée:
these bottles also which wée filled new, yée
se how they be rent and torne: our gar-
ments also and shoes are now worne out
by reason of our long iourney.

Wherefore do not thinke that wée meane
any deceit: wée deale faithfully, and as the
truth is, so wée speake.

Iosh. Then wée will make peace with
you, and saue you aliue, and for better assu-
rance wée will bind it with an oath.

The Sentence.

Euen the godly sometimes are deceiued:
for the lesse malicious they are, the more
easily they beleeue others, iudging them
by their owne nature.

The godly must beware of ouer hasty be-
liefe and giuing credit to others: and
with the simplicitie of the Doue ioyne
the craft and wisedome of the Serpent.

Iosh.

Ioshua. IOSH. 24.

Speakers: { Ioshua. / The People.

Ioshua.

DRaw nére, O yé men of Israel, and heare the cause wherfore I haue commanded you to be called hither, and what the Lord God of the Israelites hath commanded me to say vnto you.

Your Ancestours, to wit, Thare the father of Abraham and Nachor, in old time dwelt beyond the riuer Euphrates, in Mesopotamia, and worshipped strange Gods. But the Lord called Abraham the father of your flocke from thence, and brought him through the coasts and country of the Cananites, and multiplyed his séed, and gaue him a sonne called Isaac: and to Isaac he gaue two sonnes, Iacob and Esau; and to Esau hé gaue mount Seir for a possession. Iacob and his familie went downe into Egypt, and when they were growne there vnto a great nation and a mighty people

hey were much vexed of the Egyptians. But God did wonderfully plague the Egyptians for them, and at length brought he Israelites vnto the red Sea, whither hen the Egyptians followed them, with hariots and horsemen to haue taken hem: but they called vpon the Lord, and he kept them asunder: for he brought a reat darkneſſe vpon them, and afterward ade the sea to recoyle, and drowned them; nd these wonders you saw with your own yes.

Afterward when you had remained a ong time in the wilderneſſe, he brought ou into the coasts of the Ammonites, beond Iordan: and when they made war pon you, he subdued them vnto your hand; nd after that they were destroied he gaue ou their land in poſſeſſion. Then rose vp Balac, the Sonne of Zipphor, king of the Moabites, he also made war against you: nd he sent for Baalam, the sonne of Peor, o come amongſt you and to curse you bitterly. But the Lord would giue no eare o Balaam, but turned his curse into a bleſing, and defended you from him.

Afterward, ye paſſed ouer Iordan and ame to Iericho, and by the helpe of God,

ye

ye tooke Iericho, & subdued the people, & all other that warred against you: & he, with wasps & hornets, as if they had bin sent before you, put to flight for you the two kings of the Ammorites, without either sword or Bow of yours. And he hath giuen you a land which you neuer tooke paines to till, and cities builded to your hand by others: and ye liue vpon vineyards and oliue trees which ye neuer planted.

Wherefore in consideration of these things, see that ye feare the Lord, and worship him truely and sincerely, and put away the gods which your Fathers worshipped beyond the Riuer, and in Egypt. And if ye thinke not good to serue the Lord, take your choyce, whether you will serue the gods which your fore-fathers serued beyond the riuer, or the gods of the Ammorites, in whose coasts you now dwell: but as for me and my house, we will serue the Lord.

Poop. God forbid that we should forsake the Lord, and serue any other Gods, for the Lord is our God, hee deliuered vs and our forefathers out of the bondage in Egypt, and he hath wrought wonderfull and great miracles before our eyes, and he hath

hath kept vs in all our iourneys that we made: and protected vs from all the people that we dealt withall: and put to flight for vs all the people, and the Amorites that dwell in the land: we will serue the Lord, as well as you, for he is our God.

Iosi. Ye cannot serue the Lord: for he is a holy God, and he is a iealous God. He will not suffer your sinnes and iniquities. But if ye forsake him, and serue other Gods, he will leaue you, and bring vpon you as great euill, as before hee hath done good.

Peo. But we will serue him onely.

Iosi. Doe you then here make protestation, that you haue indeed made choice of the Lord to serue him?

Peo. We doe protest it openlie.

Iosi. Then put away these strange Gods from among you, and make cleane your hearts, fit for the Lord God of the Israelites.

Peo. We will worship the Lord our God, and be obedient vnto his word.

Iosi. Therefore now will I record these things in a booke, and here also I will reare vp this great stone vnder this Oke, to remaine as a witnesse against you (for

it hath heard all that the Lord hath spoken vnto you) if you breake promise with your God.

The Sentence.

We are bound to serue God, the Sauiour and giuer of all good things.

Iael. IVDG. 4.

Speakers. { Iael. Sisera. Barak.

Iael.

TVrne in hither, O Sisera: turne in hither, for here thou maiest be safe.

Sisera. Indeed thy counsell is good: but where wilt thou conuey me?

Iael. Be of good cheare and feare not: I will hide thee vnder this quilted coueriet, thou shalt lye here very safe.

Sise. But I pray thee giue me a little water to drinke, for I am very thirstie.

Iael. Nay, here is a bowle of Milke for thee, which is better then Water. Drinke. Now take thy rest after that

hast

haue couered thée with this large quilte.

Sise. Yet I pray thée, doe one thing more for me. Stand at the Tent gate, and if any bodie come to enquire after me, say thou that I am not here.

Iael. It shall be done. Now will I doe an exploite, such as is not vsuallie done by the hand of a woman, what a thing is this? My hands tickle at it, and my heart encourageth me to be reuenged of him that is an enemie both to God and good men. Farewel Sisera, the power of a woman hath dispatched thée: thou art slaine by the hand of a woman.

Barack. Hoe, who can tell me whither the enemie is fled? Who saw Sisera? If I catche him, I pray God I dye, if I doe not put him to a shamefull death.

But whether is he stolne away, whither is he fled?

Iael. Oh euerlasting God, what an acte haue I done? How shall Iael be commended and praysed in Israel?

But what? Doe not I sée Barack coming hitherward? Sure it is he: he is in the pursuit of his enemie, who now lies dead. Come hither to me Barack, I will shew thée the man thou séekest for.

Bar. I pray thée tell me: hast thou him in thy custodie?

Iael. Thou shalt sée that anone.

Bar. O God, what's here? is this Sisera, that lies dead here vpon the flore? who hath done this, Iael?

Iael. Thou séest the acte of a woman.

Bar. Yet it is not an acte ordinarie for a woman? But I pray thée, tell me: didst thou doe it?

Iael. It appeares by the thing it selfe that I did it.

Bar. I sée it is done: but I beséech thée how didst thou doe it?

Iael. I saw him slying, and I bad him to come in vnto me, and when he was come in I couered him with a large mantell. And afterward when he was fallen a slépe, I tooke a naile and a hammer, and draue the naile into his head, and presently he fell at my féete, & gaue vp the Ghost.

Bar. God graunt they may all so perish, that are enemies vnto God.

The Sentence.

1 They are worthy of a shamefull death that fight against God and his people.
2 God ouercommeth the strong, by the hand of the weake.

Gidin.

Gideon threshing. Iudg. 6.

Speakers: { The Angell. / Gideon.

Angel.

God be thy good speed, thou valiant man.

Gideon. I beseech you sir, if the Lord God be with vs, & be our speed, how comes it to passe that we endure such miseries? Where are those his many and wonderfull Actes which we haue heard our Fathers tell vs of, especially when he brought vs out of the Land of the Aegiptians? why hath he now forsaken vs, and giuen vs vp into the hands of the Madianites?

Ang. Come leaue thy worke, and goe thou forth in thy manhood, and defend the Israelites from the Madianites. I am hée that bid thée goe, I will be thy warrant.

Gid. I pray thée Lord, by what meanes shall I be able to defend the Israelites, which am the poorest of all the Tribe of Manasses, and the least of all my Fathers house?

Ang. Thou shalt doe it by my help. I will put strength into thée to ouerthrow euerie one of the Madianites.

Gid. Yet I pray thée, if it may be without offence, assure me by some token, that thou art he which now speakest with me I pray thée depart not hence, till I returne backe againe and fetch my meate, which I would offer vnto thée.

Ang. I will tarrie here for thée.

Gid. Loe, I haue all things readie.

Ang. Lay the flesh and the vnleauened bread vpon this stone, and powre out the potage.

Gid. Alas for me, the fire hath consumed all. It is the Angel of the Lord: O wretch that I am; I haue séene the Angel of the Lord.

Ang. Come feare not: all is well. Thou shalt not dye vpon this.

The Sentence.

By the helpe of God any man may doe any thing.

Gideon.

Gideon. IVDG. 7.

Speakers. { Iehoua. Gideon. / The Cryer. Phara. / One. Madianite. / Another Madianite. } The Souldiers.

Iehoua.

GIdeon, thou hast mustred to many souldiers. And if you should ouercome your enemies with this power, the Israelites would make their boasts and say that they had gotten the victorie by their owne prowesse, and so I should haue no praise for the same, which thing, would derogate much from my glory. Therefore cause proclamation to be made through the hoste presently, that all those that be fearefull and faint hearted depart out of mount Galaad, and returne euery one to his owne home.

Gideon. Cryer, make proclamation by and by vnto all those that be faint-hearted for this seruice, and the rest, according to the tenor of the law, as thou knowest.

Cryer. O Yes, O Yes: Hearken O

ye that be Souldiers of this campe.

First, if any man haue lately builded an house, and hath not dedicated it, let him go home againe: lest he chance to die in the Wars, & another haue the dedication of it.

Item. If any man haue lately planted a Vineyard, and haue not eaten of the fruits thereof, let him returne home againe lest he chance to die in the battell, and another eate the fruit thereof.

Item. If any man haue béne lately betrothed to a wife, and hath not married her, let him returne home againe: lest he die in the battel, and another marrie her.

Lastly, If any man be fearefull & faint-hearted, let him returne home againe: lest others take example by him, and be discouraged, by his faint-heartednesse.

Gid. So it is well. There are yet ten thousand remaining: Twentie thousand are gone away.

Ieho. There are not few inough yet. For the fewer they be, the more glorious shall the victorie be for me. Bring these ten thousand to the riuer, there will I make triall of them for thée, and will shew thee whom I would haue to goe with me, and whom I would not.

Gid.

Gid. Come away all yée souldiers, and goe downe to the riuers side.

Iehoua. Marke them well, and those that lappe water with their tongue as dogs vse to doe: put them apart from those that kneele downe vpon their knées to drinke.

Gid. I haue done so; and there are of them three hundred which toke water in their hands, and so lapped it: all the rest fell downe vpon their knées, and so dranke.

Iehoua. By these three hundred, Gedion, I will giue thée the victorie, and bring the Madianites into thy hand. Wherefore bid all the rest goe home againe.

Gid. Yée men of Israel, that are come downe to this Campe, repaire all home againe, except these three hundred onely, and leaue vnto vs the victuals and the Trumpets.

Ieho. Gedion, goe downe at night when it is darke, vnto the campe of the Madianites, and then thou shalt vnderstand that I haue giuen them into thine hand. But if thou be afraid to goe downe alone, take Phara thy seruant with thée, and there shalt thou heare what is said, that so thou maiest be incouraged to inuade their Tents.

Gid. Phara, Come, let vs goe downe secretly

secretly into the valley, that we may search and see how our enemies are prouided.

Phara. I will goe with thee.

Gid. Take heed thou make no noyse: This is the way.

Phara. Peace, peace, master.

Gid. What is the matter?

Ph. We are not far from the campe now.

Gid It is true. Me thinkes I heare some of them snoring in their sleepe. Here are the vtmost of the armed men. But peace, I heare one speake.

Madian. Sirra, wottest thou what I dreamed this last night?

Another. No; But I shall know, if thou wilt tell me.

Madian. Me thought I saw a Barley loafe role it selfe through the Hoste of the Madianites, and it made a great noise as it went: at length it came into a tent, and with great force ouerthrew the Tent, and it fell.

Another. Shall I be thy Interpreter in this? Without all doubt, it is the sword of Gideon, the sonne of Ioas the Israelite, into whose hand the Lord hath giuen the Madianites with all their hoste.

Gid. Phara, didst thou heare this?

Phar.

Phara. Yea, and I was glad to heare it.

Gid. I haue inough: the victorie is ours: come, let vs goe backe to our men. We thanke thee, O immortall God, for that thou doest so well prosper our affaires.

Phara. There is no doubt, but the Madianites shall be ouerthrowen. O happy night when we heard this good newes: a night clearer then any day.

Gid. Draw neere, all ye that retaine to me: come rise, we haue wonne the field: God will giue the hoste of our enemies into our hands.

But marke very wel, what I say to you. I will deuide you into three companies, and ye shall carrie euery one of you a Trumpet in his hand, and an emptie pitcher, and a Lampe in the pitcher: but be sure that ye imitate me, when I come to the vtmost part of the hoste, doe ye as ye se me doe. And when ye heare my Trumpet and the trumpets of them that are with me, beat all your pitchers together vpon a sodaine: then take your lampes in you left hand, and your trumpets in the right hand, and sound, and showt with a great noise in the campe and make proclamation, saying: The sword of the Lord, and of Gideon.

Doe

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Phara. I will goe with thee.

Gid. Take heed thou make no noyse: This is the way.

Phara. Peace, peace, master.

Gid. What is the matter?

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Doe

Doe ye heare, what I say?

Suoldier. Yea, we heare it, and we will thinke vpon it truely.

Gid. Come let vs goe. It is by this time almost midnight. Héere we are come to the vtmost part of the Campe. Compasse ye the campe about. But ho, the watch is a broad, let vs sound presently.

Sold. The sword of the Lord and of Gideon. *Io. pœan.*

Gid. Oh immortall God, what a sight is yonder to be séene? God turneth their swords against themselues, they runne one another through with their owne weapons.

Sold. Sée how thicke they fall: the greater part of them is now slaine, the rest betake themselues to their héeles, and flie away.

Gid. They flée apace. Set vpon them, yés that be men, put forward: ouertake them, pursue them, let not one of them escape, as many as they be.

The Sentence.

1 The Christian warre-fare (which is shadowed in the warre of Gideon) must be managed by such as are willing to it, not driuen by compulsion

2 It is better to haue a few cheerfull souldiers, then many cowards.

3 Foolish Captaines number their souldiers: but wise captaines valew their men.

Ieptha. Iudg. 11.

Speakers: { The gouernours of the Israelites. / Ieptha.

Gouernours.

NOble Ieptha, wée are sent vnto thée from the men of Israel, to entreat thée, that thou wilt be pleased to be the Captaine of our Warre, against the Ammonites. For we know that thou art a man of such an able bodie, and such a courageous mind, and so skilfull also in feats of Armes, that no man liuing this day, can better performe that place.

Ieptha. You forsooth, in your hatred and malice conceiued against mée, expelled mée from my fathers house: why doe yée now come vnto me in your distresses? why did ye not kéepe mée when yée had no néed of me, that yée might haue had my help now in your néed?

Gouer-

Gouer. O Ieptha, let mé intreat thé remember not that iniurie. If wé haue done amisse in that we did expell thé, thou shalt doe well to requite an iniurie with a benefit, and shalt make thine innocencie the more plainer. And if thou wilt goe forth with vs, and help vs to subdue the Ammonites, we will aduance thé, and make thé Ruler ouer all the Galaadites: and so thy benefit shall doe thé more honor, then thy iniurie did disgrace.

Ieptha. Well then, if yé take me backe againe vnto you, to manage the Warres against the Ammonites: if it fall out that the Lord subdue them vnto my hand, will yé be content that I be chiefe Ruler and Prince ouer you.

Gouer. We here take the Lord to witnesse, that we will doe so indéed.

Ieptha. Well, ye haue perswaded mé. Come let vs goe.

The Sentence.

Excellent men are to be retained for chances to come, though perhaps there be no present need of them.

Ruth. RVTH. 1.

Speakers: { Naomy. Ruth. Orphah.

Naomy.

SInce it hath pleased God to haue mercie vpon his people, and hath eased them of the famine (as we heare) which constrained me with my husband and our children to flie hither vnto the Moabites for comfort: now there is no further cause, why I should desire to dwel any longer in a strange countrey: I will home, to mine owne.

But as for you my louing daughters who hath brought me thus farre on my way, I thinke it fit that you returne home againe into your owne countrey, since ye haue lost your husbands. You haue brought me farre inough on my way: Go backe in Gods Name: and I beseech him to recompence your kindnesse, which ye haue shewed to the dead & to me. God grant that both of you may finde rest and quiet in your husbands house. Come, let me imbrace you

you, sometimes the louing wiues of mine owne sonnes. Farewell, kinde daughters.

Ruth. Alas, wretches that wée are, shall we part from thée thus? no, sweet mother it shalt not be so, but we will goe with thee into thy countrey.

Naom. Alas, it néedeth not, my daughters: thinke ye that I haue any more sonnes in my wombe to be your husbands? no, returne backe my sweet daughters, get you gone, for I am now so old, that I cannot be fit for a man.

But suppose that all hope were not gone and that I were to haue the company of a man this night, & should conceaue sonnes, would you tarrie till they were growne to be men? could yée abide without husbands, so long? No, no, my daughters, you must obey necessitie. Truely, I am sorry to part from you, but I cannot be against that which God will haue.

Orph. Our mother speakes truely: it is better for vs to goe into our owne countrey.

Naom. I perceiue thou art wise, come let mée imbrace thée. Fare-well, my late daughter in law.

Orphah. And fare-well my late mo-

ther

mother in Law.

Nao. Now Ruth, thou sèst that thy sister is content to goe backe againe to her countrey, and to her gods: what doest thou meane to stay with me? goe, backe againe, and beare her company.

Ruth. Nay, neuer perswade me to leaue thée. For whither soeuer thou goest, I will goe to: Thy people shall be my people: and thy God shall be my God: with thée I will die, and with thée I will be buried: I am resolued vpon that. And so the Lord be mercifull vnto me, as that death onely shall part thée and mée.

Nao. Seing thou hast so set thy minde, I will not be importunate with thée, to speake thée of thy desire. Come, let vs goe: God spéed vs well.

The Sentence.

Happy are they which preferre God and Gods people before their parents and their countrey: God will reward them liberally.

Booz. RVTH. 2.

Speakers: { Booz. / The Bailiefe. } { The Reapers, / Ruth.

Booz.

GOd ſpéd you, Reapers.

Reapers. And God likewiſe ſpéd thée well in all things.

Booz. You, Bailiefe, what maid is this, which I ſée here gathering eares of corne?

Bailiefe. It is a Moabitiſh maid: She came hither with Naomi, when ſhe left the land of Moab, to come home againe. And ſhe deſired me that ſhée might haue leaue to gleane after the Reapers, which thing ſhée hath done all this day ſince morning: ſo litle a while doth ſhe tarry at home.

Booz. Heare you daughter? Goe not out of this field vnto any other to gleane, but ſtay here with my maides, and into whatſoeuer of my fields they goe to reape, doe thou follow them thither: I will giue charge to my ſeruants that they moleſt thée not. And if thou be a thirſt, goe to their bottles, and drinke as they doe.

Ruth. Oh, ſir, what is in mée, that thou ſhouldeſt

houldest vouchsafe to regard me so much, being a stranger vnto thée?

Booz. It hath béene told me, how kinde thou hast shewed thy selfe towards thy mother in law, since the death of thy husband: how thou hast forsaken thy parents & thy country, & art content to dwell in a country where thou art vnknowne. No doubt, the Lord God of the Israelites will largely reward thée, vnder the shadow of whose wings, as it were thou hast reposed thy self.

Ruth. I acknowledge (with all thanks vnto) thy discretion, bountie and mercifull dealing towards me, who hast so lovingly comforted my heart: whereas notwithstanding I am altogether vnworthy to be admitted into the number of thy maidens.

The Sentence.

The godly favour the godly, and doe well vnto them.

The *Vnshoo'd*. RVTH. 4.

Speakers. Booz. The kinsman of *Ruth*. The Elders.

Booz.

HOe, sirrha, you that come along this way, come hither to mée: I would

haue a word or two with you.

Kinſ. What is the matter?

Booz. Stay heere a little, while I go and call ſome of the Elders of the Cit which vſe to paſſe through this gate, to b preſent with vs in this buſines: for it is matter of weight, and requireth witnes to it.

You, reuerent Elders, I pray you lo your help a while, we will not trouble yo long.

Eld. So, we are heare: ſay what you w

Booz. To you good man I ſpeake. Na mi, at her returne out of the land of the M abites, hath a parcell of ground to ſe which was our kinſmans Elimelech. Be I thought good to make you acquain with it firſt, that if yée haue any minde to it, ye may buy it freely in the preſence our Elders: If not, then that you wo put it ouer vnto mée. For there is n kinſman nearer then you, and I am n next vnto you.

Kinſ. I will buy it. Let me know t conditions.

Booz. If thou wilt buy the ground of Naomi, and of Ruth the Moabite, wi to him that is dead: thou muſt buy it wi

th

this condition, that thou marry with Ruth, & raise vp his name vpon his inheritance.

Kinſ. No, I cannot buy it with that condition, leaſt I deſtroy mine owne patrimony. Buy it thou, if thou wilt, in my ſtéd, for I may not buy it. And in witneſſe hereof, receiue this my Shoe from my hand.

As I haue put off this my Shoe, ſo I teſtifie that I yéeld vnto thée my right in this matter.

Booz. Ye reuerent Elders and countrymen, you ſhall witneſſe with mée this day, that I haue bought of Naomi, all the goods of Elimelech, and Chilon, and Machlon: and that I claime Ruth the Moabiteſſe, late the wife of Machlon, to be my wife, that I may raiſe vp the name of the deceaſed vpon his inheritance, & that his name be not cleane put out of his kinred & countrey. I call you to witneſſe this day for this matter.

Elders. We will beare thée witneſſe of it. The Lord grant that this woman which ſhall come into thy houſe, may be as fruitfull in procreation of children, as Rachel and Lea were: who by their Iſſues increaſed the houſe of Iſrael. God grant that thou mayeſt ſhew thy ſelfe a worthy man in

Ephrata, and get thée a glorious name a
Bethlehem: and that thy houſe may be like
the houſe of Phares, whom Thamar bare
vnto Iudas: euen that the Lord may giue
thée ſeede of children by this yong woman.

The Sentence.

1 He that will haue the poſſeſsion of the
deceaſed, let him alſo take the widow.
2 He that will haue that which pleaſeth, let
him haue alſo that which diſpleaſeth him.

Speakers. The Iewes. Sampſon. The Philiſtines.

Iewes.

DOeſt thou not know, Sampſon, that the
Philiſtins beare a great hand ouer vs?

Samp. Yes, I know it.

Iewes. Then what didſt thou meane to
burne their fieldes of corne, to prouoke
them to doe vs much miſchiefe?

Samp. I requited them like with like.

Iewes. But we are come hither at this
time to take thée, and carry thée bound vn-
to them: what ſayeſt thou to that?

Samp.

Samp. If you will ſweare vnto me, that you your ſelues will not lay violent hands vpon me, binde me at your pleaſure.

Iewes. We giue thée our faith and troth for that.

Samp. Go to then, binde me, take me, carry me away, as faſt as you can.

Philiſt. Behold, ponder they bring vs our deadly enimie in fetters, which caſt his miſchieuous firebrands into our Corne fields. Now, now, we will be reuenged of him. O Sampſon, thou ſhalt neuer eſcape our hands againe, this day ſhall make an end of thy life.

Samp. Goe to hardly: if ye haue any ſtomake, ſet vpon the man in bonds: I will ſée yet whether the ſtrength that I was wont to haue be all gone, or no. Well.

Philiſt. Alas, we are vndone, he hath broken his bonds. But come let vs catch hold on him: he ſhall not eſcape ſo: Let vs ſhew our ſelues men.

Samp. But ho, where ſhall I haue a weapon? Behold, here is a iaw-bone of an aſſe. I found it in good time. This ſhal ſerue in ſtéed of a Clubbe. Fight men and doe your beſt, you ſhal féele what a fellow I am. Here is for thée, that firſt did aſſault me:

die you firſt: and ye alſo that ſtand ſo thicke together, ye ſhall feele the force of Sampſon, which being vnarmed is able to ouercome armed men. Ho, what meane you to fight with your heeles: here is your enimie: whither flye you? betray not the victory. Thou ſhalt lie here: and thou ſhalt lie with him, ſo, ſleepe.

Well Sampſon, thou haſt made a great ſlaughter. With the iaw bone of an Aſſe, I haue deſtroyed a thouſand men.

The Sentence.

1 He that is endued with the Spirit of God, is inuincible, and it is in vaine to binde him.

2 God oftentimes is reuenged of his enimies with meane weapons.

The end of the firſt Booke.

The

The second Booke.

Eli. 1 Sam. 3.

Speakers: { Iehoua. Samuel. Eli.

Iehouah.

SAmuel, Samuel.

Samuel. What is your will? I come. You called me: Loe I am here, O Eli.

Eli. I called thée not, goe againe and sléepe.

Samuel. I will.

Ieho. Samuel.

Sam. Here I am, Eli: surely thou didst call me.

Eli. I did not call thée, sonne: Goe to bed againe.

Sam.

Sam. I will.

Ieho. Samuel.

Sam. Here I am againe, for I am sure thou didst call me.

Eli. Well, now I perceiue what the matter is: goe thy way to bed, and if he call thée againe, answere thou, and say, Speake Lord: I heare.

Sam. I will.

Ieho. Samuel, Samuel.

Sam. Speake Lord, I heare.

Ieho. I am about to doe such a thing in Israel, as whosoeuer shal heare it, shall be vtterly amazed. For I will bring vpon Elies house all that I haue determined, and I will bring the matter to an end: and he shall sée that I will punish his offence vpon his house for euer, who when he knew that his sonnes had runne into a slaunder did not correct them. And therefore I sweare, that this offence shall not be pardoned vnto the posteritie of Eli, by any sacrifice, or offring for euer.

The Sentence.

1 He that is not acquainted with the voice of God, sometime thinketh it to be the voice of man.

2 Not

2 Not to punish children when they offend is a grieuous offence.
3 The cockering of parents, although they be good, spoyleth the children.
4 He that loueth his children truely & with discretion: will giue them correction.
5 But nothing must be done vniustly or of measure.

Saul. 1 Sam. 9.

Speakers: { Saul. The Boy. / The maids. Samuel.

Saul.

Surely me thinkes we haue béene long in séeking the Asses, & yet wée cannot finde them. Boy, let vs goe home againe, lest my Father leaue taking care for the Asses, and take thought for vs.

Boy. In my opinion it is not good for vs to goe before we haue done our busines. They say there is a certaine sage diuine man at the next towne, who hath such skil, that whatsoeuer he saith shall be, the same shall

shall come to passe: Let vs goe speake with him, and see if he can tell vs any thing of our businesse.

Saul. But what we shall giue the man, for his kindnesse? For our bagges are almost emptie, and we haue not a Present to giue him: and it goes against my conscience to goe to him emptie handed.

Boy. Peace, I haue yet left the fourth part of a sikle of siluer, which I will giue him, if he will tell vs which way we may goe to finde the Asses. In olde time among the Israelites, when men went to inquire any thing at Gods hand, they said that they went vnto a Seer, for he which at this day is called a Prophet, was in time past called a Seer.

Saul. Thou saiest well: Let vs goe. We must goe vp this high way. But I perceiue some maidens ponder, that are comming to fetch water, let vs go to them. Doe maides, is there not a Prophet dwelling in this towne?

Maides. Yes: and if ye goe on, ye shall méete with him. Make hast, for he comes this day to towne, because the people haue appointed this day to doe sacrifice in the Chappell. Assone as ye enter into the

towne ye shall méete with him, before hée goe into the Chappell to the feast: for the people will not doe any thing before he come, because by his office he is to bleſſe the ſacrifice. Afterward ſuch as are bidden ſhall be at the feaſt. Therefore goe ye vp, there is no doubt but ye ſhall find him.

Saul. We thanke you. Come let vs go into the towne.

Samuel. I ſée a young man comming hither, with a boy after him. Verelie it is he, whom God yeſterday told me ſhould come out of the countrey of the Beniamites: and that I ſhould Annoint him king ouer the people of the Hebrews, that hée may deliuer them from the iniurie of the Philiſtines.

Saul. I pray you ſir, ſhew vs where the Prophet dwelleth.

Sam. I am he: Get ye vp yonder hill before me. To day ye ſhall be at the feaſt with me, and to morrow I will ſend you away betimes in the morning, and I will alſo tell you what you thinke euen all that is in your heart. As for the Aſſes which were loſt thrée daies agone, take ye no care for them; they ſhall be found well inough.

But

But what do I meane to talke of Affes? Let vs come a little nearer to thee. Thou muſt perſwade thy ſelfe that thou art the ſtay of all our nation, and that the publike ſafety of vs all conſiſteth in thée, and in thy fathers houſe.

Saul. What ſaieſt thou? what, in mé, which am the ſon of Iemini, ſprung out of the meaneſt familie of all the Beniamites, which is the leaſt Tribe of all Iſrael?

Sam. Come away, let vs goe now to our lodging. God ſhall prouide for the reſt.

The Sentence.

God bringeth his workes to paſſe by occaſions not thought of.

Samuel. 1 Sam. 12.

Speakers. { Samuel. / The Iſraelites.

Samuel.

BEhold ye men of Iſrael, I haue followed your minds in al things. I haue now made

made a King for you, and he shall beare rule ouer you from hence forward. As for me, it is euident I am old, my hoare haires testifie as much. My sonnes liue amongst you, (as you know) and I haue borne rule ouer you euer from my youth vp hitherto. Here I a am, answere me before the Lord, and before his annointed. If I haue taken the Ore or the Asse of any man. If I haue béene iniurious or hard to any man: If I haue taken reward of any to winke at his offence, I am ready to make restitution.

Israel. No, thou hast neither iniuried vs, nor béene hard to vs, nor taken any thing of any man.

Sam. So then, the Lord and the Lords annopnted are witnesses this day, that you cannot iustly accuse me of any euill.

Israel. It is euen so.

Sam. Come hither then. For I meane to discourse with you of all the benefites which God, the creator of Moses and Aaron, who brought your fathers out of Egipt, hath bestowed vpon you and your ancestors.

When Iacob came into Egipt, your fathers called vpon the Lord, and he sent Moses

Moſes, and Aaron, which brought them out of Egypt, and placed them here. Afterward when they began to forget him, he brought them in ſubiection vnder Siſera, Captaine of the hoaſt of Hazor, and then vnder the King of Moab: and all theſe troubled them with Warres. Afterward they called vpon the Lord and confeſſed their ſinne, for that they had forſaken him, and worſhipped Baal and Aſtaroth: and at their ſuite when they craued his help againſt their enimies, and promiſed to ſerue him, he ſent Ierubbaal, and Bedan, and Iephthi, and Samuel, & by them he ſo deliuered you from your enimies round about you, that ye were in perfect ſafety: but when you ſaw that you were beſieged by Nahas, king of the Ammonites, you required of me that the ſtate of your gouernment might be altered, and that you might haue a king to raigne ouer you, whereas the Lord was your King. Therefore behold your King whom you haue choſen and deſired: the Lord giueth you a King. If therefore you will feare the Lord your God, and ſerue him, and hearken vnto his word, and caſting away all ſtubbernelle, be obedient vnto him (you and your King together) ſhall

shall goe well with you: If not, the hand of the Lord shall strike both you and your king.

But stay a little: See what a miracle the Lord will doe, euen now before your eyes. Now is the time of wheat haruest, and it hath not vsed to thunder or raine in these parts at this season: but now I will pray vnto the Lord, that it may thunder and raine, that ye may know that ye haue grieuously offended Almightie God, in asking a king for you. O Lord God of heauen and earth, I beseech thee, send foorth now thunder and much raine, that this people may know and acknowledge their sinnes.

Israel. Hearke how it thundreth: see how it raineth: Alas wretches that we are. We beseech thee, pray vnto the Lord thy God, that we perish not, who vnto so many of our former sinnes, haue added this also, that we haue desired to haue a king.

Sam. Be of good cheare: ye haue indeed grieuously sinned in this case. Notwithstanding doe not fall from the Lord, but serue him with your whole heart, and turne not backe vnto these vaine things, which can neither help you nor defend you: for they

be moſt vaine. For ſince the Lord hath choſen you to be his people, he will not, euen for the glory of his name, forſake his people. And God forbid that I ſhould offend the Lord, or ceaſe either to pray for you, or to lea[illegible]ou in the good and right way. Wherefore feare that ye feare the Lord, and worſhip him truely and with all your heart, and remember what a great miracle he did amongſt you euen now. But if you giue your ſelues to worke ſinne, both you and your king ſhall periſh.

The Sentence.

1 Iuſt men, as *Samuel* was, will not willingly iniurie any body.

2 Great is their vnthankfulneſſe towards God, who after many defences and many benefits receiued from him, do notwithſtanding, deſire rather to haue a man to be their King.

3 They are worthy to ſerue vnder a cruell king, that refuſe a mercifull King.

4 Great is Gods mercy, who notwithſtanding the vnthankfulnes of his people, yet forſaketh them not.

5 Effectuall are the Prayers of the iuſt with God, who euen contrary to the ſeaſon can obtaine euen raine of him.

The

The casting of *Lottes*. 1 Sam. 14.

Speakers: Saul. The people. Ionathan.

Saul.

YE men of Israel, and Rulers of the people, let vs make search, and see if we can finde it out, by whose default it commeth to passe that I haue no answere from the Oracle of God about our businesse. For I sweare by the most high & mightie Preseruer of Israel, that if it be mine owne sonne Ionathan that hath hindred vs, he shall die the death. Therefore all ye people stand ye there, and kepe on that side, and I and Ionathan my sonne will stand on the other side.

People. Doe as thou thinkest good; we are ready.

Saul. O Lord God of the Israelites, I beseech thee, giue a perfect Lot. Come, draw the Lottes. Alas, the Lotte falleth to our side. One of vs two must needs be he.

Let vs draw. O, Ionathan, the Lotte bewrayeth thée: tell me, what hast thou done?

Ionathan. I tasted a little hony vpon the end of my rod, which I had in my hand: before I knew thou hadst made a Decree against any such thing: and is this a fact that deserueth death?

Saul. I sweare by God, Ionathan, thou shalt die.

People. What, shall Ionathan be put to death, which hath behaued himselfe so valiantly, and atchieued such great victories for the Israelites? No verely, by the immortall God, there shall not a haire of him be lost, whom God hath so defended and prospered in his worke this day.

The Sentence.

In this life, sometimes many are punished for the sinne of one man: because they are all as it were one bodie, and as members haue a feeling altogether of paines or pleasures. But in the life to come, where the soules shall be punished, euery man shall beare the punishment of his owne sinne, and not another.

Obedience

Obedience. 1 Sam. 15.

Speakers. { Saul. / Samuel.

Saul.

I Pray God bleſſe thée, Samuel. I haue perfoꝛmed the commandement of the Loꝛd.

Samuel, If it be ſo, what bleating and lowing of Cattell, is this that I heare?

Saul. They be the ſhéepe, the goates and the oxen, which we toke from the Amalekites. Foꝛ the ſouldiers purpoſely ſpared the beſt of them from killing, that they might therewith doe ſacrifice to the Loꝛd thy God. The reſt we haue vtterly deſtroyed and made away.

Samuel. May I, with thy good leaue, tell thée what the Loꝛd hath ſaid vnto me this night?

Saul. Yea, thou maiſt: ſay on.

Samuel. Hath not the Loꝛd dealt mercifully with thée, who, when thou waſt but ſmall, euen in thine owne iudgement, hath

now made thée a Prince ouer the tribes of Israel, and annointed thée King ouer them: Now then, seeing hée sent thée on this iourney, & commanded thée to destroy the wicked Amalekites, and to pursue them with warre, euen to death: why hast thou not hearkened to his voice, but hast set thy mind vpon the pray, contrary to his appointment?

Saul. Not so, but I haue obeyed the Lord, and I haue dispatched the businesse which he sent me about: and I haue destroyed the people of the Amalekites, and haue brought their king prisoner with me: onely the souldiers haue saued the principall and best of their spoile of sheepe and oxen, for a sacrifice to the Lord in Gilgal.

Samu. Well said: As though the Lord tooke as great pleasure in sacrifices & burnt offerings, as to haue his voice heard. Nay, know this, that Obedience is better then Sacrifice: and to hearken to him, is better then the fat of Rams. For the sinne of disobedience is as great as the sinne of witch-craft, & to be rebellious, is as great a sinne as to be a worshipper of Images. And because thou hast cast aside the commaundement of the Lord, hée hath also thrust thée out of thy kingdome.

Saul.

Saul. I haue sinned in going against the commandement of the Lord, and against thy word: but I stood in feare of the souldiers, and so I followed their minds. But grant me this fauour I pray thée, Do so much as goe backe with mé, that I may worship the Lord.

Sam. I will not goe backe with thée, seeing thou hast despised the commandement of the Lord, and therefore thou art depriued of the kingdome of Israel. Farewell.

Saul. But I will not suffer thée to goe away from me: thou shalt accompany me.

Sam. Wherefore doest thou stay me? Lo, thou hast rent my Cloake, and the Lord this day rendeth the kingdome of Israel away from thée, and giueth it vnto another that is better then thou. And the Triumpher of Israel will not faile in that he doth, nor change his worke: for hée is not as man, that he should change.

Saul. I confesse, I haue sinned, yet I pray thée doe me this honor before the Ancients and Senators of my people, and before the Israelites, returne with me to worship the Lord thy God.

Sam. Get thée gone, get thée gone: Goe before, I will come after thée.

The Sentence.

1 Nothing pleaſeth God which is contrary to his commandement, although otherwiſe it be done of good intent.

2 Man ought to ſerue God, (as the ſeruant his maſter, or the ſonne his father) not after his owne, but after gods will.

Goliah. 1 Sam. 17.

Speakers: Dauid. Eliab. Goliah. An Iſraelit. Another. Meſſenger. Saul.

Dauid.

GOd ſaue you, my good brethren.

Eliab. And grant thée thy deſire, moſt louing brother. How doth our father?

Dauid. Hée is very well, thankes be to God: and hée hath ſent me to ſée how you doe; and to bring you a Cake, & ten loaues of bread, and to redéeme your pledge, if you haue laid any thing to patone. Hée hath

alſo

also giuen me ten fresh cheeses, to carry vnto the Captaine. But peace, what noise is this which I heare?

Gol. O ye men of Israel, what bots it you to come out to fight in battell with vs? I am a Philistine, ye are the seruants of Saul: Chose you out a man amongst you, to fight with me hand to hand: & if he ouercome me in battell and kill me, we will be your seruants: but if I ouercome him, yée shall become seruants to vs. Oh what a great shame shal I bring vpon the Israelites this day? Come giue me a man, that I may fight with him hand to hand.

Dau. Who is this huge swelling Gyant, that so much despiseth vs in comparison of himselfe? What is he, that makes euery man to quake at his words and be afraid at his lookes?

Israelite. I know not who he is. It séemeth he is borne to doe vs hurt, and disgrace vs: for we haue no man that dare buckle with him in fight, he is such a huge and terrible fellow.

Dau. What reward then shall he haue that shall dispatch him out of the way, and free the Israelites from so great shame? For what is this vncircumcised Philistine, that

hée

hée should bring such a great shame vpon the host of the immortall and euerliuing God?

Isra. If any man can ouerthrow him, the King will greatly enrich him, and giue him his owne daughter in marriage, and make his Fathers house frée in Israel for euer.

Eld. Wherefore camest thou hither, thou leude Boy? and why didst thou leaue those few shéepe in the Wilderneſſe, and none to looke to them? I know thy rashnesse and presumptuous boldnesse: it is a great maruell, but thou camest downe to sée the battell.

Dau. I pray you, what harme haue I done? was there not some cause why I should come? But I will goe speak with some others. Heare you, sir, what reward will the King giue him that shall kill this huge Philistine?

Isr. A verie great one.

Dau. But what is it?

Isr. He will giue him great wealth and riches, and will bestow on him his owne daughter in marriage, and will make his fathers house frée for euer.

Dau. I assure you a very worthy and

a princely reward. Well, I dare vndertake to set vpon him. I cannot tell why, but my heart is set on edge at him, and I scorne that any man should offer such a foule disgrace to the people of God. Can I suffer this? shall he belch out so many shamefull reproches against such a holie nation, and goe away scot-frée? No, I will dye rather.

Messenger. Young man, the King commandeth that thou come vnto him incontinent.

Dau. There is nothing that I will doe more willingly.

Come let vs goe, Oh that I might haue leaue to fight with him: what a great battell would I make? May, rather what a great battell shall God make, if this one man were slaine?

Messen. Here is the young man, O King, whom thou causedst to be sent for.

Saul. How now Dauid, what report is this that goes of thée? Didst thou say that thou darest vndertake to fight with that monstrous Philistine, that makes all our men afraid?

Dau. O King be of good comfort. Let no man be discouraged, you shall loke on.

I

I my ſelfe will vndertake the combate, and fight with the Philiſtine.

Saul. But take hēd what thou ſayeſt Dauid: thou art not able to fight with him: for thou art but a young man, and he ſ kilfull in Warre, and he is a ſtrong man and trained vp in feates of armes, eue from a child.

Dau. I neither care for his ſtrength nor his experience, and practiſe in Warre I haue another manner of way to fight.

Heare what I ſhall ſay.

On a time when I kept my father ſhēpe, a Lyon and a Beare came vpon t flocke, and the Lyon ſeazed vpon a ſhēp and toke it away. I followed them cl and ouertoke him and toke the ſhēpe o of his iawes. Then the Beare ſet vp me, but I tok him by the ſnowt, and ſtr him to the ground, and killed him: and I I ſlew the Lion and the Beare to. I doubt not, but the ſame end is ordain for this wicked and deteſtable enimi that dares thus to raile vpon the h of the immortall God. The Lord wh defended mē from the Lyon and t Beare, will alſo defend me from this Pi liſtine.

Saul.

Saul. Seeing thou hast such a good heart, thou shalt haue my good leaue, to go down to fight. God be they good speed. But yet thou must be armed: I will lend thee mine owne armour.

Dau. Truely I neuer ware armour in my life: but yet I will assaie if I can beare it. This coate of maile is too heauie for me, this helmet weigheth downe my head: These buskins are twise too bigge for my legges, and I cannot handsomelie weare this sword. Me thinks, I am rather tyed to the sword, then the sword to me. But alas, I cannot goe one foote with these clogs about me. Away with this armour, I haue not béene vsed to it. I had rather carrie these knowne weapons, my shépe-hooke I meane, and my sling, with these fiue light linte stones which I can beare in my bag. Hope well O King: thou shalt sée this day, that I shall returne conqueror, with the spoyle of that cruell fierce man.

Saul. God graunt it may be so.

Goliah. Loe, me thinkes I sée a man comming towards me: at length I hope, I shall haue one to fight with me: but what mad men are the Israelites to vndertake this? How now? who sent vs this

godly

goodly cherrie-cheeckt boy? hoe, sirrha, bo
doest thou thinke that I am a dogge, th
thou meanest to fight with me with t
shæphooke? The goddes and goddesses
send a mischiefe vpon thée, and destr
thée. Come vnto me I pray thée, that
may dispatch thée, and send thy carkas
to be torne and eaten of the fowles of t
ayre, and beasts of the field.

Dau. Thou sir, commest to me trust
in thy sword, speare, and shield: and
am come to encounter with thée, bei
armed onely with the name of the Lor
the Lord mighty in battell, the G
of the hosses of Israel: against whom th
this day hast cast out all the reproches th
canst deuise. Now this day hath God giu
thée vp into my hand, that I should ou
throw thée, and cut off thy head, and gi
the birds and the wilde beasts, not onel
with thy carkasse, but also with the ca
kasses of all those that fight in your ha
that all men may know, that he onely
God whom the Israelites doe acknowledg
and worship as God: and that all th
assemblie which now looke vpon mée an
thée, may sée that the Lord, (whose one
the battell is, and who also hath deliuer
pu

on into our hands) doth neither vse swoꝛd noꝛ speare to get the victoꝛy withall.

Gol. Oh Iupiter, that I should heare ese woꝛds this daꝑ, and that from a boy: ut God destroy mée, if I doe not euen are thée in péces with these nailes.

Dau. Yea, doe it, and if thou canst: in emeane time take this stone right vpon y foꝛehead. Ah, ha, Goliah, what art ou fallen, who euen now stood so stoutly haue mé? But I will pay thée to a ttle moꝛe with this shéꝑ-crooke. Ther's thée. Now lye there, ouerthꝛowne by hand of a boy: thou which euen now dst make all men afraid onely with thy kes, and dost threaten heauen to make arre against it. Here a boy cutteth thy oate with thine owne swoꝛd, and hath cke thy head vpon thine owne speare, to ew it openly vnto all the host.

The Sentence.

There is no man so proper and valiant, but he may easely be ouercome if God be against him: nor any one so childish, tender or weake, but he may easily ouercome another, if God be on his side. The victorie is Gods, and nothing is hard for him to doe that beleeueth.

Ionathan.

Ionathan. 1 Sam. 20.

Speakers: { Dauid. / Ionathan.

Dauid.

ALas Ionathan, how haue I run into thy fathers displeasure so farre, that he should seeke my death?

Ionathan. What thy death, Dauid? it is incredible: for this is so great a matter that it could not be hidden from me. For my father doth nothing, great or small, but he makes me acquainted withall: much lesse would he hide this from me. Therefore it is not so.

Dauid. But he knoweth that thou louest me dearely, therefore perhaps he will not let thée know it, least thou shouldest take it grieuously. Beléeue mé, there is no thing so certaine, as that I am in great danger of my life.

Iona. Thinkest thou that I can giue thée any help, or doe thée any good in this matter?

Dau.

David. Yes, to morrow (as thou knowest well) is the first day of the moneth: on which day I am accustomed to come to dinner to the king. Now I will lodge in a secret corner of the field (which I wil make thée acquainted withall) vntill it be euening. And if hée aske for me, thou shalt say that thou gauest me leaue to goe into my countrey, to Bethleem vnto the sacrifice, which al that are of our familie do yearly make. And if he speak any good words of me, then I am safe: but if he speake angerly, be sure that he will neuer come to a better minde. But séeing through thy good minde toward me, there is a most faithfull league of friendship betweene thée and me, I pray thée, if I haue deserued it, that thou wilt rather kill mée with thine owne hands, then betray me to thy father.

Ionath. Marry God forbid: nay, rather, if I can perceiue that his minde is setled to séeke thy destruction, I will giue thée notice of it.

David. But who shall bring me word, whether he answere thée roughly or no?

Iona. Come let vs walke abroad. God be so good to me (the God of the Israelites, which made and inhabiteth the heauen

which thou seest) my friend Dauid: as that to morrow, or the nert day after, I shall sist my father, to see how he is minded to thée wards: and if I perceiue that he is well affected toward thée, I will send a messenger of purpose to certifie thée thereof: But if he meane ill to thée, thou shalt also haue notice of that from me: that by my means thou maiest get thée away without harme. And the Lord be with thée, as hée hath bene with my father. I take God to witnesse, that I will doe these things truely, and if I deceiue thée, then let God be angry with Ionathan.

But if it so fall out that I be not liuing, to recouer my safetie againe by thy fauour, when God hath put away all thine enimies from about thée, yet thou shalt not denie it to my posteritie after mée.

Therefore now againe, I enter into a league, and make a couenant with thé, and not onely with thée, in thine owne name, (but with thy house also in the name of all my posterity) and I sweare vnto thé my deare friend Dauid, whom I loue from my heart-roote, that I will doe all things according as I haue said.

But I will shew thée how: To morrow, which

which is the Feast of the New-moone, thou shalt be absent from the Table: for thy place shall be emptie, and thou shalt come downe (but thrice (at the most) in three dayes, (to the place where thou mayest conueniently hide thée on the day that this businesse shall be done: and thou shalt lie behind the stone Ezel. When the matter is done, I will come thither, and shoot three arrowes at the side of the stone, as if I shot at a marke, and when I haue done, I will send a boy to fetch them. Now if I say to the boy, sirra, the arrowes are on this side thée, then thou mayest come, thou shalt be safe: but if I say, they are beyonde him, then goe thy way in Gods Name. And the Lord God be a most sure witnesse of these words that haue passed betwixt vs.

The Sentence.

The friendship of the good cannot be broken: and the loue that commeth of vertue, is surer then the loue of kinred.

The *New Moone.* 1 Sam. 20.

Speakers. { Saul. / Ionathan.

Saul.

What is the matter? and who can tell why the sonne of Ishai was not here at meat, neither yesterday, nor to day?

Ionathan. Hée asked leaue of me to go to Bethleem: for there he said, his countrymen were to do sacrifice, and he was commanded by his brother to be there, & therefore he did earnestly intreat me, that if I might finde so much fauour with me, I would giue him leaue to goe thither, and to visite his brethren: and this is the cause why he comes not to the kings table.

Saul. O thou sonne of the wicked and rebellious woman, as though I knew not that thou louest the sonne of Ishai, to thine shame and reproach both of thy self and thy father: for as long as the sonne of Ishai liueth, thou shalt neuer be established in the kingdome: therefore sée that hée be brought

vnto me, for he hath deserued death.

Ionathan. Why so, I pray you: what hath he done?

Saul. I will shew thee by this Iauelin, what he hath done.

Ionath. But I will get me hence. O shamefull thing: Dauid is vndone, except he flye away.

The Sentence.

The vngodly cannot abide the friendship of the godly.

To the vniust, nothing is more intolerable then right and equitie.

Ahimelech. 1 Sam. 21.

Speakers. { Ahimelech. Dauid.

Ahimelech.

HOw commeth it to passe, Dauid, that thou art alone without any company?

Dauid. The king appointed me to goe about certaine businesse, of which he gaue me this charge, that I should tell no man,

neither what the matter is, nor whither I goe: and therefore I haue appointed my seruants to tarry at a certaine place till I returne. Therefore if thou hast fiue loaues of bread nere hand, I pray thée giue them mée, or as many as thou canst spare.

Ahimelech. Indeed I haue no common bread: but I haue Hallowed bread. If so be that thy seruants haue kept themselues from women, yée may take them.

David. Wée haue had nothing to do with women these thrée dayes, since we came forth: and the bodyes of my seruants are chast. It may be when wée came forth, they had béene with their wiues, and then their bodyes were not cleane: yet to day before they eate any of the Hallowed bread, they shall be cleane, for this is the third day which is the time appointed in our law for Purifying.

Ahimelech. Take then the Hallowed bread: for I haue no other but this Shew-bread, which I toke from before the Lord, to put new in the place by and by.

David. I pray thée, tell me one thing more: hast thou either speare or sword here? for I toke neither speare nor sword with me when I came forth, the Kings com-

mandement

mandement required such haſt.

Ahimel. Yes, I haue here the ſwoꝛd of Goliah the Philiſtine, whom thou ſlewest in the valley of the Oke: it lyeth yonder wꝛapped in a cloth behinde the Ephod. Thou mayest take that if thou wilt: but there is no other.

Dauid. There is not any better then that: I pꝛay thée giue it me.

The Sentence..

1 In dangers, holy men ſometimes haue diſſembled.

2 The Law was made for man, not man for the Law.

3 It was no offence, for *Dauid* though he were not a Prieſt, to eate the Hallowed bread in a caſe of neceſsitie.

Doeg. 1 Sam. 22.

Speakers. Saul. Ahimelech. Doeg.

Saul.

COme hither thou ſonne of Ahitub: and heare what I ſay.

Ahimel. Yeare I am, my Lord, say on.

Saul. Why hast thou conspired against me, with the sonne of Ishai? Thou hast giuen him victuals, and a sword, and thou hast asked counsell of God for him. What treason is this, manifestly wrought against me?

Ahimelech. Is any of thy seruants so trusty as Dauid, who is the kings sonne in law? he came forth that time at thy appointment, and he is had in great honour in thy house. Is this the first time that I haue asked counsell of God for him? farre be it from me to doe that wickednesse: be aduised before you charge me, or my Fathers house with that offence, for I am altogether ignorant of this matter.

Saul. Thou shalt die, Ahimelech, and all thy fathers house: make your selues ready ye seruants, set vpon these Priests of the Lord, and put them to death, for they take Dauids part, and they knew that he was a Fugitiue, and yet neuer sent me word of it.

Whats the matter? Wherefore do you make any question of it? what troubleth your conscience? Why doe not ye also doe as I bid you? Doeg, keepe thou

them

them in, set vpon them and slay them.
Doeg. It shall be done.

The Sentence.

1 A wicked Prince thirsteth after blood, and believeth and followeth more his own suspicion and wrath, then the truth.
2 It is a miserable thing to haue to doe with such a Iudge as will not endure to heare the true defence of a cause.

Dauid hid. 1 Sam. 24.

Speakers: { Companions of Dauid. Dauid. Saul.

Companions.

Loke, Loke, Saul is turned in into this Cane to ease himselfe. Dauid, the day is come, wherein the Lord promised thée, that he would deliuer thine enmie into thy hand, to vse him at thy pleasure.

Dauid. Peace, Peace: I will steale in softly at his backe, while hée is easing of himselfe.

Com.

Com. What doth he meane? Doth he not kill him? Oh mad man, that will let such an occasion slippe, wherein hée hath such opportunitie to be reuenged of his enimie.

Dauid. I haue cut off the lappe of his garment: but after I had done it I was much troubled in my minde.

The Lord forbid that I should doe this to his annointed, and to my Lord. God forbid, that I should lay violent hands vpon him, if it were but onely for this, because he is the Lords annointed.

Com. Thou art to scrupulous in conscience: we our selues will doe it without any such delay.

Dauid. No, No: Take not vpon you the office of God. Yée haue not made a King, destroy not a King: he that created him King, it is his part to remoue him. Let him alone, now he goeth forth of the Caue, I will follow him. Hoe my Lord and King.

Saul. Who is that, which calleth me backe againe?

Dau. Why doest thou giue credite to such as say that Dauid meaneth euill to thée? Surely thou séest with thine owne

eyes,

eyes, how this day in the denne, the Lord had brought thée into my hand, and there were some also which gaue mée counsell to kill thée: but I haue spared thée, and told them that I would not lay hands vpon my Lord, which is the annointed of the Lord.

But lée, Father, lée, I haue the lap of thy garment here in my hand, which séeing I did cut off, and did not then kill thée (as I might haue done) know this and vnderstand it, that I haue done no wickednesse, nor committed any offence against thée, that thou shouldest lay waite for my life. The Lord take this cause in hand, and be reuenged of thée, so that I haue no hand in it.

It is an old Prouerbe. From the wicked man wickednesse will come.

With mine owne hands truely I will take no reuenge of thée: against whom doth the King of Israel come? Whom doest thou pursue? A dead dogge, a flea? I beséech the Lord, that he will take the iudgement of this cause into his owne hand, and in my defence, reward the iniuries that thou doest vnto mée.

Saul. Is this thy voice which I heare?

Dh

Oh my Sonne Dauid: Woe is mee: thou hast equitie and goodnesse in thée, which hast rendred to mée good for euill: And that also thou hast sufficiently manifested this day, in that thou didst not kill me, when the Lord had closed me in thy hands. For what man is there in the world, that when hee hath taken his enimie, will let them goe away vntoucht? But I pray God reward thée, as thou deseruest for this which thou hast done to me this day. I know certainely that thou shalt be King, and shalt beare rule ouer the Israelites, wherefore sweare vnto mée by the Lord, that thou wilt not destroy my seed after my death, nor abolish my name out of my fathers house.

Dau. I sweare to thée, I will not do it.

The Sentence.

1 The vnrighteous doe easely giue credit to slaunderers.

2 The vnrighteous render euill for good: contrariwise the righteous render good for euill; and God at length rewardeth them both after their deserts.

Abigail

Abigail. 1 Sam. 25.

Speakers. Seruants of Dauid. / Nabal. / The Boy. / Abigail. } Dauid.

Seruant.

O Nabal, Dauid the sonne of Ishai, wisheth all health and prosperitie to thée, and to thine house. And because hée hath heard that this is thy sheep-shearing day, he hath sent vs vnto thée to intreate thée, that (for as much as we haue kept with thy shepheards, and not onely haue not done them any harme, or iniurie, but haue done them great good, for we haue bin the meanes to kéepe them from losing any thing, so long as they were in Carmel, as thy seruants can well witnesse.) I say, hée intreats thée, that thou would be pleased to graunt vs a little of thy liberality, especially vpon this so ioyfull a day: and giue vs such victuals as conueniently thou maist

maist spare to stay the hunger, of Dauid (whom in a manner we call thy sonne) and his companions.

Nabal. What is this Dauid? and who is this sonne of Ishai? Is not that hée that giues entertainement to all the seruants that now a daies, euerie where runne from their Maisters? shall I forsooth take my meate & my drinke which I haue prouided for my workemen and shearers, and giue it vnto fellowes which I know not?

Seruants. Come fellowes let vs prouide our selues some where else: for, for ought that I can sée by this man, we shall get nothing here. Come let vs returne backe to Dauid.

The Boy. My Maister hath ouershot himselfe mightely, and endangered himselfe. I will goe tell my Mistresse all the matter, that shée may haue an eye to the matne. Mistresse, if euer your wisedome might stand vs in stead, now is the time.

Abigail. Why, what's the matter? is there any euill lately happened?

Boy? Yea very much. There came messengers, sent from Dauid out of the wildernesse, to our Maister, in the way of courtesie to receiue some relieke from him, but

but he hath turned them away emptie. And yet we found them very good men to vs: for we never receiued any reproach, nor sustained any losse, so long as wee were amongst them. But rather they were to vs a wall both night and day, while wee kept amongst them, to feed our sheepe. Therefore aduise you what is fit to be done, and be very carefull in it: for otherwise our Maister is vndone and all his familie. For it is but follie to speake vnto him, being a most lewd and foolish man.

Abi. You my seruants, take vp quickly all these things that I shall deliuer you, and lay them vpon the Asses, and carie them away before, and I will follow you instantly. Bring hither the Asse presently. Oh I am afraid that we shall all rew my husbands follie. O mad man, that he should haue so little regard, to incense against himselfe such a man: as if he could keepe him his friend, might doe him much good, and if he be his enimie, is able to doe him much hurt.

But ho, I see Dauid himselfe comming yonder downe the hill. He thinkes hee speaks angerly vnto his company: I would I knew what it were.

Dau.

Dan. Surely all that I haue done to this fellow is in vaine: I haue preserued all that he had in the wilderneſſe, he hath loſt nothing of any thing hée had, and he hath requited me euill for good. God do deſtroy the enimies of Dauid, as that before to morrow I will leaue him nothing of all that hée hath.

Abi. I humbly beſéech thée, (O my Lord) here proſtrate at thy féete, that thou wilt vouchſafe mée ſo much fauour as to heare me patiently. Doe not, (O my Lord) doe not account Nabal that moſt vile man, a man worthy to turne thine anger againſt: who, according to his name, is in very déede, a Foole. For I truely, that am to make recompence for this offence, did not ſée the young men whom thou ſentſt: If I had ſéene them, I would not haue ſuffered them to go away emptie. But thou ſéeſt, O worthy man, (and there can be no doubt made of it) that God hath kept thée from ſhedding of blod by the purſuite of thine enimies by thine owne hand, in ſo much as that the madneſſe of Nabal is of it ſelfe ſuch a punihment vnto him, as that there cannot a greater be wiſhed and deſired, for thine enimies, and ſuch as beare

thée

thée euill will. Wherefore take in good part this small Present, which I haue here brought vnto thée, that the yong men, which waite vpon thée, may carry it with thée: and I pray thée pardon mée this offence. And so I pray God prosper well vnto thée all that thou takest in hand, in fighting the Lords battels, & kepe thée from all euill all thy life long. And if any man be thine enimie, and desirous of thy death, I pray God, that thou mayest alwayes haue the vpper hand, and be safe, and that thine enimie may by all meanes be sore vexed, & perish.

Moreouer, when thou shalt haue attained to those great promises which God hath made thée, and shalt become King of Israel, thy great felicitie shall not be impeached with any blot of conscience, wherwith thou must néds be stained, if thou shouldest remember that any blood was shed by thée, or that thou hast taken reuenge for any iniury done onely vnto thy selfe. But God grant thée to doe better: and I pray God, thou maiest at length remember me.

Dauid. I thanke the Lord God of Israel, who hath sent thée to mét me this day: and I thanke thée also, which by thy wise speach hast kept me from shedding of blood,

and taking reuenge for the iniurie done vn-
to mée. For I take the immortall God to
witneſſe (which hath not ſuffered me to doe
thée any harme, that if thou hadſt not met
me, I had before morning vtterly ſpoiled
Nabal of all that he hath. But I doe par-
don his offence for thy ſake, and I receiue
thy gifts thankefully. Goe home to thy
houſe in peace and ſafetie.

The Sentence.

1 To prouoke him to wrath that is mightier then thy ſelfe, is madneſſe.
2 To requite good with euill, is wickedneſſe.
3 To pacifie the wrath of one that is mightier then thy ſelfe with gifts and good words, is wiſedome.

Abiſay. 1 S AM. 26.

Speakers. { Dauid. / Abiſay. } { Abner. / Saul. }

Dauid.

WHether of you two, noble captaines, will goe downe with mée into Saul's Hoſte?

Abiſay.

Abiſay. I will.

Dauid. Come, let vs goe downe as ſoft as foote can fall, and cloſely in the night time, now while our enimies are a ſléepe: Behold, they are all in a dead ſléepe.

Abiſay. Dauid, Dauid.

Dauid. What is the matter there?

Abiſ. Héere lyes Saul ſléeping in his Pauillion, and his ſpeare ſticking in the ground at his head. Abner, and the reſt lye héere and there about him: verely, GOD hath deliuered thine enimie into thy hand. Shall I with his ſpeare naile him vnto the earth, I wil do it at one blow, and I ſhall not néed to double it?

Dauid. No, kill him not: for who can lay his hand vpon him whom God hath annointed and made king, but hée muſt néeds offend grieuouſly? It muſt néeds be, that either God will deſtroy him, or els his appointed day of death ſhall come, or els he ſhall fall in battaile. Certainely, God hath kept me from laying my hand vpon him whom he hath annointed king. But take away his ſpeare, and his water-pot, and let vs be gone.

Abiſay. O god God, in what a déep ſléepe they are? not one of them awaketh.

Dauid. These things come not to passe without the great prouidence of God. Come, let vs goe vp the hill. I will stand vpon the top of the hill, and call vnto Saul, and let him know that I am no lesse trusty and faithfull to him, then any of them which he hath of his Guard. Stay here, wee are now farre inough from them, that they can not suddenly turne vpon vs, and surprise vs. Hoe, Saul: hoe, ye that are of Sauls Guard: ho, Abner: what, doest thou not answere mee? What, hoe, Abner: I call to thee?

Abner. Who art thou that callest the King?

Dauid. Surely thou art an excellent man, and well worthy to be the chiefe among the Israelites: Is this all the care thou hast to keepe thy lord the king, and to let a soldier enter into his Pauilion to kill him? This is not so excellently done. By the immortall God, yee are worthy to die, that are so negligent in keeping your Lord, who is king, ordeined of God. See, I pray thee, where the speare is? the water-pot, which stood at his head.

Saul. Is not this thy voyce, O my son, Dauid?

Dauid.

Dauid. It is mine, O my Lord and king: But alas, why doeſt thou purſue thy ſeruant thus? what fault haue I made? what euill haue I done? Notwithſtanding, let it not grieue thée to heare mée ſpeake a while to thée. If God haue made thée mine enimie, I pray him to bleſſe thée: but if they be men that haue done it, they are accurſed in the ſight of the Lord: from whoſe inheritance this day, (as much as in them lyeth) they do caſt me out, and driue me to the ſeruice of ſtrange gods. But the Lord will not ſuffer the earth to be imbrued with my blood: although the king of Iſrael buſie himſelfe as much to purſue a poore Flea, (that I may ſo ſpeake) as if he had a Partridge in chaſe in the mountaines.

Saul. I haue offended: come backe againe, my ſonne Dauid, for now I will doe thée no harme, ſeeing thou haſt thus refrained from killing mée. I haue erred, and done to to fooliſhly, I doe confeſſe it.

Dauid. Loe, here I lay downe thy ſpeare: let one of thy yong men fetch it: but God reward euery one as he is worthy, and as he hath deſerued. Surely, the Lord hath this day giuen thée into mine hand, but I haue ſtayed my ſelfe from killing the king.

Therefore as thy life was deare vnto mé, euen so shall my life be deare vnto him, & he shall deliuer me from mine enimies hands.

Saul. Go on, and proceed in well doing, on Gods name, my sonne Dauid: no doubt thou shalt bring thy purposes to good end.

The Sentence.

1 The iust doe perseuere to doe iustly, and the vniust to doe vniustly.

2 Slanderers, although they doe hurt both to the iust and vniust, yet they are more hurtfull to them which giue credite to their slanders, then vnto them whom they slander.

The *Witch*. 1 SAM. 28.

Speakers: { Saul. / The Witch. } { Samuel. / Seruants. }

Saul.

O Thou Witch: deale with thy familiar spirit for me, & raise me vp him whom I shall bid thée.

Witch. But thou knowest, that Saul hath

hath banished the Witches, & Sooth-sayers, out of the Land: then why doest thou goe about to bring mée into so great danger of my life?

Saul. I sweare, by the living God, that this thing shall be no meanes to entrappe thée.

Witch. Whom shall I raise vp?

Saul. Raise me vp Samuel.

Witch. It shall be done. Alas, wretch that I am, I am vndone: thou art Saul, and thou hast vnhonestly deceiued mée.

Saul. Be not afraid: But what séest thou?

Witch. I sée a godly person and a heauenly, comming vp out of the earth.

Saul. What is his shape?

Witch. It is an old man, and he weareth a Mantle.

Saul. It is Samuel: I will doe him honor.

Sam. Wherefore doest thou disquiet me, Saul, in calling of me vp?

Saul. I am in great distresse: the Philistines make warre against mée: God is turned from me; and he answereth me not now, neither by Prophets, nor by dreames. For this cause haue I called for thée, that thou mayest tell me what I shall doe.

Samuel. But why doest thou aske counsell of me, if the Lord himselfe favour thée not, but be turned away from thée? Certainely, he will do that which he spake vnto thée by me, and he will wrest the kingdome out of thy hand, and giue it vnto another, euen vnto Dauid. Because thou didst not destroy the Amalekites (with whom he was offended) for this cause doubtlesse, he will thus deale with thée. Moreouer, the Lord will deliuer thée and the Israelites into the hands of the Philistines, and to morrow, thou and thy children shall be with me: and the hoste of the Israelites also the Lord will giue into the Philistines hands.

Saul. Out alas.

Witch. I am vndone poore wretch, he is fallen downe: Saul, Saul, I pray thée do as I would haue thée, eate some meate. Thou knowest I haue obeyed thée, and brought my life into great danger, to fulfill thy command: Come therefore, shew thy selfe as tractable to me againe, and eate the meat which I will set before thée, that thou mayest refresh thy spirits, and go forward on thy iourney.

Saul. I will eate nothing.

Seruants. Why? yea but thou shalt.

Wit. We desire thée nothing, but that which is right and méete.

Saul. Séeing you are so importunate, let it be so.

Wif. Come, rise vp, and lie downe a while vpon this bed: in the meane time I will dresse a fatted Calfe which I haue at home, and prouide some Dowe to make some bread withall to be baked vpon the hearth.

The Sentence.

1 They which haue forsaken God, at length are forsaken of God.

2 They that are forsaken of God, flie vnto him whom before they abhorred, namely, the deuill: of whom they neither know nor learne any thing but their owne destruction.

3 It is equity, that he who flyeth from that which is good, should fall into euill.

Achit.

Achis. 1 Sam. 29.

Speakers: The Philistine Noblemen. Achis. Dauid.

Noblemen.

WHat Hebrewes are these, O King, which thou hast in our host?

Achis. It is Dauid, seruant of Saul, the King of Israel, who hath bene with me certaine daies, or rather yeares: in whom as yet I haue not found any thing blame worthy, since the time that he fled vnto vs.

Nobl. Send him backe againe into that prouince which thou didst set him ouer before: least if he goe downe with vs to the battel, he reuolt and turne against vs. For what better meanes hath he to winne his Maisters fauour againe, then by taking away the liues of these men?

Is not this that Dauid of whom they sange in their daunces: Saul hath slaine his thousand, and Dauid his ten thousand?

Ach.

Ach. Dauid, I take God to witnesse, that I like well of thée, and of thy company in the host, neither haue I found any fault in thée, since thou camest first vnto me, but the noble men of my kingdome are not wel pleased with thée. Wherefore thou maiest depart with good leaue, and so I pray thée to doe, lest thou prouoke my noble men to further wrath.

Dauid. But what haue I done? or what fault hast thou found by mée since first I came into thy sight, that I should not goe forth to fight against thine enimies?

Ach. I sée truelie that thou pleasest me as well as if thou wert an Angel of God, but the Lords of the Philistines will not haue thée to go to battel with them: wherefore to morrow as soone as it is day, goe thy way, and take with thée thy Maisters seruants, which came hither with thée.

Dau. Truely I will not goe with them to battell against their wils, I will obey thée.

The Sentence.

The ayde of fugitiues against their owne people, is not without cause to be suspected.

The

The *Amalekite*. 2 Sam. 1.

Speakers: { David. / The Amalekite.

David.

Me thinkes I see a fellow comming hitherward, with his garment rent and earth vpon his head. Sure there is some extraordinary cause of it, and I feare, he bringeth heauy tydings. Sirrha whence come you?

Amalekite. I am escaped out of the hoste of the Israelites.

Dau. What's done there? tell mee.

Am. The Souldiers are fled out of the field: many of the people are slaine, and Saul and Ionathan his sonne are dead.

Dau. How knowest thou that Saul and Ionathan are dead?

Amal. As I came by chance to mount Gilboa, I saw Saul leaning on the point of his speare, and the Charrets and horsemen followed hard after him: and as he looked backe, he had espied me, and he called me vnto him, and said vnto mee, who art thou? an Amalekite, quoth I: then he said

ſaid come vpon me, and kill me, for I am in a great agony, and yet I cannot die by and by. In this caſe what ſhould I haue done? I ſaw that he could not liue after ſuch a miſchance, and therefore I killed him, and take away the Crowne from his head, and the bracelet that was vpon his arme, which I here preſent vnto thee.

Dau. Oh lamentable ſlaughter: Oh pitifull battell. Oh bold enterpriſe: what country-man art thou?

Amal. I am the ſonne of a ſtranger, an Amalekite.

Dau. Why, waſt thou not afraid with thy vncleane hands to deſtroy the Lords annoynted? Thou young man ſet vpon him and kill him: thou deſeruest iuſtly to die, and thou periſhest through thine owne tale, who haſt made thy brags that thou haſt killed the King.

The Sentence.

If great men would ſo ſerue, (as *Danid* did this Amalekite) all them which bring them newes of the harme of their enimies, as if it were ſome glad tidings: or at leaſt wiſe, if they would deteſt ſuch meſſengers, Flatterers would not be ſo bold as they are.

Nathan.

Nathan. 2 Sam. 12.

Speakers: { Nathan. / Dauid.

Nathan.

O Dauid, there were two men in one Citie, the one was rich, the other was poore. The rich man had great store of sheepe, goates and oxen: the poore man had onely one little sheepe, which he had bought and nourished, and it grew vp together with him and his children, and did eate of the same meate with them, and drank of the same drinke, and slept in his bosome, and to be short, was vnto him as his daughter. And vnto that rich man there came a certaine stranger, for whose intertainement, he let alone all his owne sheepe, and killed the onely sheepe of that poore man.

Dauid. By the immortall God, he is worthy to dye that hath done this thing: and he shall restore the sheepe foure-fould,

seeing

sáing he hath not béene afraid to commit such a great offence as this is.

Nath. Thou art he, Dauid. God made thée King ouer the Israelites, and deliuered thée out of the hand of Saul: hée gaue thée the house of thy Lord and Maister, and his wiues, which now thou enioyest, and would also haue giuen thée much more, if that had not béene inough. yet thou hast despised his commandement, and hast most shamefully killed Vrias the Hittite, whom thou didst expose to the sword of the Ammonites, and without all feare of God hast taken his wife to be thy wife. For which thy great offences, the sword shall neuer depart from thy house: for God wil raise vp euill against thée out of thine owne house, and will before thy face giue thy Wiues vnto another man, and hee shall openly, in the day time lye with them. Thou didst worke thy purpose secretly and closely, but he shall doe this openly, in the light, and in the sight of all Israel.

Dau. I haue sinned against God.

Nath. And God hath pardoned thy sin, neither shalt thou dye for it. Nevertheless, because hereby thou hast giuen the enimies

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Dau. I haue sinned against God.

Nath. And God hath pardoned thy sin, neither shalt thou dye for it. Neuertheless, because hereby thou hast giuen the enimies

of

of the Lord an occasion to blaspheme, the child which is borne vnto thée shall surely die. Thus much God hath commanded me to shew vnto thée.

The Sentence.

1 Great men must be cunningly dealt withall in their reprehensions.
2 He that condemneth another, condemneth himselfe, if he doe the like.
3 Nothing is so secret, but that it shall be opened.
4 If thou wilt not haue thy sinne knowne, doe not sinne.

The *Woman* of *Tekoa*. 2 Sam. 14.

Speakers: Woman of Tekoa. Dauid. Ioab.

Woman.

THy helpe I craue, O King.

Dauid. What aylest thou?

Wom. I am a widdow, a poore forsaken woman, and I had two sonnes, who being

being in the field together, by chance fell at ſtrife, and becauſe there was none to part them, the one ſmote the other and killed him. Now the whole famile layeth hard at me to put him to death which is alive, for killing his brother, and they goe about to deſtroy the onely heire of the parents, and to quench the light of me poore wretch, (which God knowes, is very ſmall) and to abolish quite (out of this world) the name and poſteritie of my husband.

Dauid. Goe, get thée home, I will loke to this matter well inough.

Wom. But in the meane time, I & mine are in danger to be puniſhed, whilest thou and they that are about thée, know not of it.

Dau. If anyman do but mutter againſt thée, bring him to me, I will take ſuch order, that afterward he ſhall neuer touch thée.

Wom. But I pray thée, for Gods ſake, remember that the friends and kinſfolkes of him that is ſlaine are many, and my ſon had néed to be afraid of them all: he goes in danger of his life (by euery one of them) euery houre.

Dauid. I ſweare vnto thée by the ſame God, that I will take ſuch order, that thy ſonne ſhall not loſe one haire.

Woman. Will it please thée to pardon me, if I speake vnto thée now more freely?

Dauid. Say on then.

Woman. What reason (in the Name of God) hast thou, that whereas thou shewest thy selfe so gentle and kinde vnto mée, a silly woman, yet vnto all the people (yea, and that vnto an excellent people) thou art so hard and inexorable, as that thou wilt not for their sakes pardon thy sonne which is fled, whom thou louest as dearely as I do loue my sonne? Especially séeing in him, perhaps lyeth the increasing of the hope of posteritie, no lesse then the hope of the increase of my posteritie lyeth in my sonne: for thou art not certaine that thou shalt beget any other, which shall succéed thée in the kingdome. For it is most certaine that we must all die, and vncertaine it is whether at this very houre or no: and we must so die, as that wée shall neuer returne into this life againe: no more then water once powred vpon the earth, can be gathered vp againe. And therefore we are to haue the more care, that by the increase of our posterity, we may as it were be made immortal. But if thou pretend the equitie of his punishment, and that hée hath deserued it, take

take héed, leſt thou meane to ſhew, not equitie in obeying the Law: but iniquitie, in not imitating God, the authour of the Law. For he vſeth not to deſtroy the ſinners by and by: (as thou thy ſelfe very well knoweſt) but he vſeth meanes to bring them into his fauour againe, which by ſome offence of theirs haue turned away from him.

And now that thou mayeſt know my intent, I aſſure thée, I was in ſome doubt, whether I might come vnto thée about this matter, or not. For when I ſaw that the people could little preuaile with thée, I was greatly afraid I ſhould doo no good: and therefore to perſwade the more cunningly, thus I thought with my ſelfe. Sure I will goe to the king, and I will ſo deale with him as if it were mine owne buſineſſe. And if I can preuaile ſo farre with him, as that he will defend me againſt the hatred of them that ſéeke to bereaue me, and my ſonne, of all our goods, & our liues too: then I will perſwade him that he would ſtill hold one iudgement, and not to ſuffer his clemencie to be ſhut vp againſt ſo many, which he ſo readily affordeth vnto one.

This thing, O king, I made no doubt to obtaine. For since I knew very well, that thou hast alwayes bene of a singular & very diuine wisedome, in ministring of iustice, and discerning right from wrong, I doubted not, but that that God which neuer yet hitherto failed thée, would now in this most iust cause direct thée

Dauid. Tell me one thing that I shall aske thée, and hide it not from me.

Woman. Aske what thou wilt.

Dauid. Hast thou not done all this, through the perswasion of Ioab?

Woman. So I wish all things happy and prosperous vnto thée, O King, as that none other in the world hath had any hand in this matter, saue onely Ioab: hée bade mée doe it: hée taught mée before hand, all that euer I haue spoken: by his direction I couered all the matter with darke spéeches: which thou by thy diuine wisedome, whereby thou knowest all things in the world, didst easily vnderstand.

Dauid. Ioab, thou hast thy desire. Go, bring againe the yong man Absolon.

Ioab. I giue thée immortall thanks, O king, now I perceiue ý I am in fauor with thée, sith I haue obtained this thing of thée.

The

The Sentence.

1 In another mans matter, men doe more easily giue iudgement then in their owne.
2 To draw a man from another mans case vnto his owne, by some similitude, is wisedome.

Shemei. 2 Sam. 16.

Speakers. Shemei. Abisai. Dauid.

Shemei.

COme forth: come out thou wicked creature, and man of blood. The Lord requireth now at thy hand, all the blood of the house of Saul, whose kingdome thou hast taken: but now the Lord hath giuen it vnto Absolon thy sonne. Now, now, thy sinnes take hold of thée, thou cruell murtherer, and I will now beate thée downe with stones.

Abisai. Is it not a shame, that this dead dog should thus reuile the King? Will you giue me leaue to set vpon him presently, and cut off his head?

Dauid. What of that, thou sonne of Seruia, though he raile? what and if the Lord haue commanded him to raile vpon Dauid? who shall dare to aske him why he doth so? Behold, mine owne sonne, which came out of mine owne bowels, plotteth my death: then what shall this sonne of Iemini doe? Let him alone with his cursing, for he doth it by the commandement of the Lord. Perhaps the Lord will loke vpon mine affliction, and will doe me some good, for the railing that I endure this day.

Shem Thou most leude and wicked fellow of all men liuing, the vilest, not onely of the two legged creatures, but of all foure-footed beastes: who hast gotten the kingdome by most cruell & wretched murthers: thou which hast vtterly rooted out the house of Saul: thou which didst ranish the wife of an honest good man, and then cruelly caused him to be killed, & hast borne the death of many men, better then thy self: thou that hast ioyned adulterie to murther: thou treacherous & filthy fellow, what can be bad inough to speake against thee, I will dispatch thee here with stones, and with the iust slaughter of one wretch make satisfaction for a number of detestable murthers.

The

The Sentence.

It is the propertie of a noble mind to take reuiling ſpeeches patiently: not to endure them is a token of an effeminate minde.

Achitophel. 2 Sam. 17.

Speakers. { Achitophel. Abſolon. Chuſai.

Achitophel.

Abſolon, I am of opinion, that it is the beſt courſe for vs, to let me take twelue thouſand of our choſen men, and follow after Dauid this night: & when I haue chaſed and wearied him, & all thoſe that are with him be faine from him, then I will kill him alone: and by this means I wil bring vnto thee all the reſt againe, as a bride is brought to the Bridegroome: and ſo it ſhall come to paſſe, that ſeeing thou deſireſt but the death of one man, the liues of all the reſt ſhall be ſaued.

Abſolon. I like thy counſell very well: but let Chuſai the Archite be alſo called, that we may heare alſo what hée will ſay.

Chuſai; Achitophel giueth vs counſell to follow after the King this night: perſwading vs, that when we purſue him very hotly, all his owne men wil forſake him, and ſo we may kill him, and ſaue all the reſt aliue, what thinkeſt thou, ſhall we follow his counſell, or ſhall we not?

Chuſai. In this thing I do not like the counſell of Achitophel, though otherwiſe he be a wiſe man. Thou knoweſt that thy father, & they which are with him are ſtrong and valiant men, and farre more fierce then a wilde beare, that is robbed of her whelps. Beſides, thy father is expert in military affaires (no man more) & he vſeth not to lodge with the reſt of the companie in the night-time. I warrant thée, he is at this preſent hid in ſome caue, or in ſome other place. And if it fall out ſo in the beginning of the aſſault that ſome of thy men be ſlaine, & the rumor be, that Abſolon is killed: then the reſt of thy men (that are now more fierce then Lyons) will quickly be diſcouraged. For all the Iſraelites doe know that thy father is a very valiant man, and that his ſouldiers

ſouldiers will ſtand to it like men.

But my counſell is that thou gather vnto thée all the Iſraelits, euen from Dan vnto Beerſheba, which will be in number more then the ſand of the ſea, and that thou thy ſelfe go in perſon to battell with them: and ſo ſetting cloſe to him, wherſoeuer wée finde him wée ſhall fall vpon them thicker then the dew vpon the ground, ſo that neither hée nor any of his company ſhall eſcape vs. And if hee take into any towne, wée will be-girt it with ropes, and all of vs together will draw it into the riuer, and not leaue a ſtone of it.

Abſo. This counſell is better then the counſell of Achitophel, we will follow thy aduice.

The Sentence.

1 The pollicie of the wicked is dangerous to the godly: but the pollicie of the Godly, is wholeſome.

2 To abet, or giue counſell to the wicked againſt the godly, is a wicked part: againe to deceiue the wicked for the ſafety of the godly, is a godly part, and profitable to the wicked themſelues.

Abſolon.

Absolon. 2 Sam. 18.

Speakers. A Souldier. Ioab. Ahimaaz. Chusaj. — A Watchman. Dauid his Seruant.

Souldier.

I Can tell you newes. As I pursued after the enimies, when they fled and were scattered, I saw Absolon hanging vpon an Oake, by the haire of the head.

Ioab. Didst thou se him indéd? why didst not thou smite him to the ground, and kill him? if thou hadst done it, I would haue giuen thée for a reward, tenne sickles of siluer, and a rich paire of girdle and hangers.

Soul. Yea, but if I might haue had a thousand sickles of siluer told into my hand, I would not haue laid a hand vpon the Kings sonne. For I was by and heard it, when the King gaue charge to thée, and to Abisai and Ittai, that you should take héed, and

and haue great care of the yong man Absolon: and therefore it were not my part to deale so treacherously, and to put my life in such hazard: for such a great matter as this could not be hidden from the King. But now we are come vnto him, ponder he is, do vnto him what thou thinkest good thy selfe.

Ioab. Thou shalt see, I will not be long about it. Thou shalt dye thou wicked child of a good Father. Take these three darts at my hand right into the middest of thy breast: you that are my armour-bearers set vpon him, and dispatch him: sirrha, you Eryer; the battell is ended, blow the retrapt, that the Souldiers may be called backe from the pursuit.

Ahi. Is it your pleasure that I run vnto the King, and giue him to vnderstand, how the Lord hath destroyed his enimies?

Ioab. No, thou shalt not doe it to day, at some other time thou shalt doe it: But to day thy newes will not be ioyfull vnto him, because the Kings sonne is dead. You, Chusai, goe thou and tell the King what thou seest.

Chusai. Withall my heart, and that speedely.

Ahim-

Ahim. What if I runne after Chusai, and ouertake him?

Ioab. Why shouldest thou runne after him my sonne? to what end? thou canst bring him no good newes.

Ah. But yet what if I do go after him?

Ioab. Goe and if thou wilt, for me.

Ahim. Here then, Ile runne: I shall quickly get before Chusai.

Ioab. Come let vs take downe this carkasse, hatefull before God and men, and thrust it into this pit here in the wood, and lay a heape of stones vpon it, that so detestable an acte as hee hath done, may be famously remembred, and the place may receiue his name, thereof. For they that seeke the death of them that gaue them life, are well worthy to haue such Tombes.

Watch-man. Hearken O King: I see a man running hitherward alone.

David. If hee be alone, it is very like he bringeth some good newes.

Watch. And me thinkes I see another running after him, and he is alone too.

D. No doubt, he bringeth good news too.

Watch. As for the foremost, me thinkes by his running, it should be Ahimaaz the sonne of Sadoc.

Da. Thou hast named a good man: surely he

he commeth vpon some ioyful errand.

Ah. God saue you, O King, & assure thy self thou hast great cause to praise God, by whose appointment they are defeated which fought against thée.

Da. Is the young man Absolon safe?

Ah. When Ioab sent me hither, as I was comming away, I saw a great number of men troping together, but what is done, I know not.

Dau. Go aside a little, and stand there.

Ch. God send the King great ioy & health: euen his God is this day reuenged of his enemies.

Da. What, is the yong man Absolon safe?

Chus. I would to God O King, all thine enimies were as he is, and all they likewise that séeke thy hurt, he is dead.

Da. Oh my son, my son Absolon: would to God I had died for thée, Absolon my son, my son, my son: woe is me wretched man.

Ch. I haue brought newes of heauinesse not of ioy, and that not only vnto the King, (who hering of his sons death, hath retyred himselfe into his gallery-chamber, there to mourne and torment himselfe with wéeping) but also to all the people, whose ioy, as soone as they heare of the Kings heauinesse, will be turned into sorrow. But I

sée

ſée Ioab comming this way: me thinkes he lookes as if he were angry.

Ioab. O iolly King, and one that deſerues to haue his ſon aliue againe: where is hée?

Seruant. Hée is aboue in the gallerie-chamber.

Ioab. If I doe not make him! But I will ſtay my ſelfe: O ſhamefull ſight. Is the matter euen ſo, Dauid? doeſt thou diſgrace all thy people this day after this manner? doeſt thou turne their goodly victory into ſuch ſhamefull mourning, after all their toyle, now that they haue deliuered thée, and thy children, and thy wiues, both thoſe that are lawful, & thoſe alſo that be but thy concubines, from moſt cruell death: but thou ſhuldeſt not (as thou doſt) ſo loue thine enimies, as to hate thy friends. Now thou doeſt giue manifeſt teſtimony to the world, that thou careſt neither for thy Nobles, nor thy common people. For I perceiue well inough, that thou deſireſt to haue the life of Abſolon, being but one man, though it were with the death of all vs. But come forth, I pray thée, and ſpeake comfortably vnto thy people: For before almightie God, if thou wilt not come

forth,

forth, I will make euery man to forsake thee before night: which will be a worse mischiefe vnto thée then euer happened vnto thée in all thy life.

The Sentence.

1 Honour thy Parents, if thou wilt liue long.
2 Hee is not worthy to liue, that is vnthankfull to him that gaue him life.
3 He is worthy a reproachful death that recompenceth good with euill.
4 The greatest injury cannot extinguish feruent loue.

Barzillai. 2 Sam. 19.

Speakers: { Barzillai. / Dauid.

Barzillai.

All haile to Dauid the King of Israel, we are glad thou art restored to vs againe now at length.

Dauid. God saue my good Barzillai, a man that hath deserued so wel at my hands. I wil haue thée Barzillai, to go ouer Iordan with

with me: I will kéepe thée still with me at Ieruſalem, ſo long as thou liueſt.

Barzi. But what age am I of, that I ſhould go vp with the King to Ieruſalem? I am now foure-ſcore yéeres old, am I able diſcerne good from euill? Shall I take any pleaſure in meates and drinkes? Shall I haue any delight to heare the ſwéet voices of men-ſingers and women-ſingers? What néede I to be any more a burthen to thée? Giue mée leaue when I haue brought thée a little way beyond Iordan, (for why ſhouldeſt thou beſtow on mé ſo great a benefit?) giue mée leaue, I pray thée, to returne backe againe, and end my life in mine owne country, and be buried in the Sepulchre of mine owne Parents. But this my ſonne Chimham ſhall goe with thée: take him, and make vſe of him as it ſhall ſeeme good vnto thée.

Dau. Well then, let Chimham goe ouer with mée: I will beſtow vpon him all thoſe benefites that thou ſhalt thinke méete to be beſtowed, and for thy ſake I will do whatſoeuer thou ſhalt deſire of me.

The Sentence.

Benefits are well beſtowed vpon godly, and thankfull men.

Bethſheba.

Bethſheba. 1 KING. I.

Speakers: Nathan. Bethſheba. Dauid. Benaiah.

Nathan.

HAſt thou not heard O Bethſheba, that Adonia the ſonne of Hagitha is made King, and our Lord & King Dauid, knoweth not of it at all? Come, follow my counſel, I will tell thée how thou ſhalt ſaue thine owne life, and the life of Salomon thy ſon. Goe vnto Dauid the King, and aſke him how it commeth to paſſe that Adonia reigneth, whereas he promiſed his kingdome & throne after him vnto Salomon thy ſon: and while thou art talking with him, I will come in after thée, and confirme thy words.

Bethſheba. Thy counſell is good; I will go to him. God ſaue thée, O king.

Dauid. What is thy will with mée?

Beth. O my Lord, thou didſt ſweare

to me, by the Lord thy God, that Salomon my sonne should be king after thée, and sit vpon thy throne: but now, Adonia without thy priuitie, hath taken vpon him the kingdome, & hath offered in sacrifice great store of Oxen, fat cattell, and shéepe, vnto which Feast hée hath inuited all the kings sons, and Abiathar the priest, & Ioab the captaine of the Host: but Salomon thy sonne hée hath not inuited. And now, my Lord the King, the eies of all the Israelites are fastened vpon thée, expecting that thou shouldest make knowen vnto them, who shall sit on thy throne after thée. Surely, when thou art dead, it will go very ill with mée, and my sonne Salomon.

Nathan. God saue thée, O king of Israel. Hast thou commanded that Adonia shall succéede thée in the kingdome? For he is this day gone downe into the countrey, and hath killed much cattell for a feast, and hath inuited thither all the kings sonnes, and the captaines of the Host, and Abiathar the Priest, who doe now banquet with him, and salute him by the title of king Adonia: but as for me, and Sadoc the Priest, and Benaia the sonne of Iehoiada, and Salomon thy sonne, hée hath not inuited vs at all:

all: wherefore I desire to know of thée, whether this thing were done at thy appointment? For thou hast not made known vnto me, who shall sit vpon thy throne after thée.

Dauid. Let Bethsheba be called hither vnto me. Heare, Bethsheba, by the immortall God, which hath deliuered my life out of so many dangers, euen as I haue sworne vnto thée by the Lord God of the Israelites, that thy sonne Salomon shall reigne after me, and possesse my throne, so will I this day, make good the same.

Bethsheba. I pray God saue my Lord, king Dauid, for euer.

Dauid. Let Sadoc the Priest, and Nathan the Prophet, and Benaia the sonne of Iehoiada, be called hither.

Nathan. Here we are, O king.

Dauid. Take vnto you the rest of your company, and let Salomon my sonne ride vpon mine owne Mule, and carry him to Gihon, and there you Sadoc and Nathan, annoint him king ouer Israel, and then sound the Trumpet, and say; God saue King *Salomon*. Afterwards, ye shall follow him, and let him come to sit in my throne, to reigne in my stéd. For him I doe appoint to be king, both ouer Israel and Iudah.

Benaiah. The Lord thy God, O my Lord and king, grant that as he hath béne with thée in protection and assistance, so he may be with Salomon, and exalt his throne aboue the throne of Dauid: if I may be bold to say so.

The Sentence.

It is wisedome to follow the counsell of the wiser sort.

Salomon. 1 KING. 3

Speakers: { One Harlot. Salomon. Another Harlot.

1. Harlot.

I Doe humbly craue thy helpe, O King: Heare me a word or two.

Salomon. What newes with you? Speake on.

1. Harlot. I and this woman dwell both in one house, and both of vs were deliuered of childe; but yet thée three dayes after me: and when we were at home, and no bodie else with vs, her childe died in the night, (as happily she ouerlayed it.) Therefore at mid-night shée arose, and stole away my

my childe (which lay by my ſide) and layd it by her owne ſide: and brought mée her dead childe, and laid it by me, while I was a ſléepe. In the morning when I raiſed vp my ſelfe to giue my childe ſucke, I found it was dead. But when it was day, and that I had loked well vpon it, I perceiued that it was not the childe which I had borne.

2. Harlot. It is not ſo: but the childe which is aliue is mine, and that which is dead is thine.

1. Harlot. Nay, but the dead childe is thine, and my childe is aliue.

2. Harlot. Thou lyeſt.

1. Harlot. Nay, I doe not lye: but I ſay as it is.

Salomon. You ſée how either of theſe women auoucheth that the liue childe is hers: and both of them diſclaimeth the dead childe. Wherefore bring me hither a knife: Diuide the liuing childe into two parts, as equal as yée can, and giue to either of them a halfe.

2. Harlot. Nay, I beſéech thée, O king, rather then the childe ſhall die, let her haue it whole.

1. Harlot. Let it be neither mine nor

thine: I am content, let it be diuided in the middest.

Salomon. I adiudge the liuing childe to be giuen to the first woman, who would not haue it killed. For shee is the mother of it.

The Sentence.

1 Many controuersies are so hard to giue right iudgement of, that we had need of diuine wisedome for them.

2 A Iudge (if he will iudge wisely) must dissemble many things.

3 The issue of a thing discouereth both true and fained loue.

Roboam. 1 KING. 12.

Speakers: Roboam. The old men. The yong men.

Roboam.

ALl the companie of the people of Israel haue desired of me, because that my fathers yoke was heauy vpon them, I would make their yoke lighter, & they say, that

that in so doing, they will bée obdient vnto mée.

Now I would know of you, that are ancient men, what counsell you will giue mée, to make them an answere in this businesse.

Old-men. If you will vouchsafe to yéeld vnto the people this day, and become seruant vnto them, they will be thy seruants, and obey thée for euer.

Roboam. Well, I haue heard your opinion, goe forth of the roome a little while. Let the Yong-men be called in to mée, they are my companions, & wée were brought vp together. Yong-men, let mée haue your aduise, what answere I shall giue to this people, who presse mée sore in desiring mée to ease them of that hard yoke of bondage, wherewith my father oppressed them.

Yong-men. Giue them this answere, and tell them that the least member which thou hast, is bigger then the bulke of thy fathers body: and that if the yoke, which he laid vpon them were heavy, thou wilt lay a heavier yoke vpon them: and that if hée haue scourged them with whips, thou wilt beat them with Scorpions.

Roboam. Well ſaid: I like your counſaile better then the aduiſe of the Ancient men, and therefore I will follow it.

The Sentence.

1 Wiſedome is properly incident to the ancient, and yong-men commonly are raſh and vnaduiſed.

2 Fooles doe willingly follow the counſell of Fooles.

The Woman of Sarephtha. 1 KING. 17.

Speakers. { Elias. / The Woman of Sarephtha.

Elias.

HOe, Woman: I pray thée fetch mée a little water in ſome veſſell or other, that I may drinke, to quench my thirſt.

Woman. I will, with all my heart.

Elias, But heareſt thou? I pray thée bring mée a morſell of bread to.

Woman. I take the Lord, the immortall God to witneſſe, that I haue none baked, but onely a handfull of meale in a barrell,

barrell, and a little oyle in a Cruise. Now I am going to gather a few sticks for the fire, to make ready that which I haue, for mée and my children, and when that is spent, then we must die for hunger.

Eli. Be of good cheare woman, goe and doe as thou hast said, but first make mee a cake of that which thou hast, & then bake the rest for thy selfe and thy children. For I doe assure thée from the Lord God of Israel, that neither the meale in the barrell nor the oyle in the cruise shall be spent, before the Lord send raine to water the earth.

Wom. Well, Sir, I will doe as thou hast willed me to doe.

The Sentence.

1 God hath regard vnto the poore and hungry.

2 The poore and hungry are more easely drawn to beleeue, then such as be mighty and full.

3 The first fruites alwaies are due to God, and his Ministers: and God prospereth their labour that pay them accordingly.

4 He that hath any thing in store for God, though it be neuer so little, hath it happely.

Elias. 1 KING. 18.

Speakers: Obadiah. Elias. Ahab. The people. Prophets of Baal. Elias his boy.

Obadiah.

THe king hath sent mée all ouer the countrey, to sée if it haue rained any where, and if we might happely find grasse some where, for the safegard of the liues of our horses and mules, that we lose not all our cattell: and the king himselfe is gone another way for the same purpose. For it is now three yeares and more since we had any raine about vs: therefore all things are euen burnt vp with heate, and there is not any grene grasse to be found any where. O Elias, thy prayers haue brought vpon vs this drought, and it cannot be holpen but by thy prayers, as thou thy selfe hast threatned: and except thou suffer thy selfe to be found, we are vndone and perish.

But

But ſtay, mée thinkes I ſée a rough hayr'd man comming hitherward, who hath his loynes girded with a girdle of a ſkinne? Am I deceiued, or is it Elias himſelfe? Surely it ſéemeth to be he. Ho, art not thou my Lord Elias?

Elias. Yea, I am he: Goe and ſhew thy Lord and maſter that Elias is come.

Ob. What ſhall I tell him ſo? Alas, what offence haue I made thée, that thou ſhouldeſt ſend me to be killed of Ahab? I proteſt by the immortall Lord thy God, that there is no countrey nor kingdome, whether my Lord the King hath not ſent men to ſéeke thée, and when they denied thée to be there, he cauſed the kingdomes and the nations to ſweare, whether thou wert there or no, becauſe he could not find thée any where: And wouldeſt thou haue me now to goe ſhew vnto my Lord and maſter, that Elias is come? and as ſoone as I am gone, the ſpirit of the Lord will carry thée away, I know not whither? In the meane while I ſhal go and ſay thus much vnto Ahab, and when he ſhall come to ſéeke thée, and find thée not, he will put me to death.

And yet I may ſay vnto thée, I haue feared

feared the Lord euen from my child-hood, and haue giuen some testimonies thereof. It may be thou hast not heard of it, what I did vndertake when Iesabel killed the Prophets of the Lord, how I hid an hundred of them in two Caues, (fiftie in one Caue, and fiftie in another) and fed them with bread and water: and wouldest thou now haue me to goe shew my Lord, that Elias is come, that so he may kill mé?

Eli. As the Lord of hostes liueth (before whom I vsually make my apparance, and to whom I doe service,) I will shew my selfe to Ahab this day.

Ob. Nay, séing thou doest giue mé such assurance, I will goe tell him. God saue thée O King, I haue met with Elias, in the way as I went.

Ahab. What, with Elias?

Ob. Yea, euen with him.

Ahab. What hast thou found out Elias?

Ob. Yea, euen Elias himselfe.

Ahab. I pray thée, is Elias the Prophet come?

Ob. Yea, Elias the Prophet is come.

Ah. Come, bring me to him presently.

Ob. Let vs goe this way: for here about

about we shall find him. Lo, ponder where he comes.

Ah. How now Elias, art thou he that troubleth Israel?

Eli. No, not I: I doe not trouble Israel, but it is thou and thy fathers house, who haue reiected the commandement of the Lord, and doe follow Baal, and this is the cause that God hath sent this great drought amongst you. Neuertheleſſe gather together before me on mount Carmel all the people of Israel, and the foure hundred and fiftie Prophets of Baal, and the foure hundred Prophets of the Grone, which eate at Iesabels owne Table.

Aha. That shall be done according to thy mind. Loe, Elias, here they be whom thou hast sent for.

Eli. Hearken vnto mé yé Israelites, how long will you halt betwéne two opinions? If the Lord be God, follow him: but if Baal be God, then follow him: what, do ye answere me neuer a word? Of al the Prophets of the Lord God, there is none left aliue but I: & of the Prophets of Baal there remaine foure hundred and fiftie, and the Prophets of the Grone are foure hundred also: prouide vs therfore two bullocks,

where-

whereof let them chuse one, and let them cut him in peeces, and lay him vpon a heape of wood, but put no fire vnder and I will offer vp the other, and lay him vpon a heape of wood, and will put no fire vnder: then call ye vpon the name of your god, and I will call vpon the name of the Lord: and the God that answereth his seruants by sending downe fire from heauen, and so declareth, that he hath heard the cry, and is intreated by the parties, let him be accounted and taken for God.

People. We like well of thy motion, and therefore let it be so done, as thou hast said.

Eli. You therefore the Prophets of Baal, chuse you one of the bullockes, for your selues, and doe you first offer because ye are the greater number, and call you vpon the name of your God, but put no fire vnder the wood of the sacrifice.

Prophets. We are content to take your offer: Let vs kill the bullocke, let vs lay it vpon the wood. O Baal, heare vs. O Baal, send downe fire from heauen and declare thy selfe to be a God.

Baal, Baal: O Baal, O Baal, thou mighty God

God. Baal, O Baal our God, neuer let it be said, that one Prophet of the Lord, is able to preuaile more with his God, then mée eight hundred and fiftie may do with thée. We beseech thée, O Baal: so to worke in this businesse, that because a greater number do serue thée, then serue the Lord, therefore it may appeare, that thou art of more power. The more worshippers thou hast the more méete it is that thou shouldest be intreated.

Baal, O Baal, except thou heare vs, both thou and thy people will be vndone. This one Prophet of the Lord, will vtterly abolish thy worship, who will worshippe thée O Baal? Who shall from hence forth adore thée? O Baal, Baal, O Baal, euerie man will contemne thée and set thée at naught, if in this so great danger thou do not heare vs and releéue vs.

What more necessarie vse is there that thou doest reserue thy power for? Loe we cal vpon thée, we run round by thin altar, we leape and stampe vpon it, and yet thou hearest vs not.

O Baal, Baal, O Baal, vndoe vs not thus.

Eli. Put out your voyces, & cry lowder: for

for no doubt but hée is a God: but perhaps hee is in some déepe studie and earnest meditation, so that hee cannot heare your soft and slender voyces: or else he is otherwise busied: or else hée is in his iourney: or else perhaps he is aslépe, and then he must be awaked, before hée can make you any answere.

Proph. Alas, Baal our God, what shall we do more vnto thée: O Baal, O Baal, O Baal.

Eli. Well, cut your selues (as you do) with knives and launces, that when you haue drawne blood vpon your selues, Baal may be perswaded to haue some pittie vpon you. But me thinkes he answers nothing, neither doth he heare your cries: you sing to him that is deafe. Well, come all yée people full and whole, come vnto mée.

Let vs repaire the Altar of the Lord, which is now decayed, and let vs take twelue stones, for the number of the Tribes of the sonnes of Iacob, of these stones let vs build an Altar to the name of the Lord, and let vs dig a déep ditch about it. Well done: come cowtch the wood together, kill the bullocke, and lay him vpon

the

the wood. It is well. Fill foure barrels with water, and poure it vpon the Sacrifice and vpon the wood. It is well done. The water runneth round about the Altar, and hath filled the ditch: yet cannot suspect any fraud to be in this.

Now O Lord, thou God of Abraham, Isaac, & Iacob: I pray thee bring it to passe this day, that all the Israelites may know that thou art God, and that I am thy seruant, & that I haue not done these things but by thine appointment. Heare me O Lord, heare me, that this people may know that thou art the Lord God Iehoua, who hast turned their hearts againe and conuerted them.

People. O wonderfull and strange thing, as euer we saw. Fire is come down from the Lord out of heauen, and hath consumed the sacrifice, and the wood, and the stones, and the dust, and hath licked vp the water in the ditch, The Lord is God, the Lord is God.

Eli. If ye will acknowledge the Lord to be God, and will fall downe and worship him, lay hold presently vpon all the Prophets of Baal, which haue done you so much hurt, and drawne you away from

the ſeruice of the true God: take héed, that none of them eſcape your hands. Come let vs carrie them to the riuer Chiſon: let all thoſe Prophets of Baal be ſlaine, that hence forth they may not turne away any man, from the ſeruice of the true God.

Oye yée deceiuers, periſh yée that haue bin the corrupters & the very plague of the people, ſo may ye ſuffer condigne puniſhment for your inglings, & forſenages, that henceforth hée onely may be worſhipped and had in honour, to whom all things are due.

And now King Ahab, get thée vp and eate ſome meate, and comfort thy ſelfe, for me thinks I heare a ſound of ſome raine comming. I will goe vp to the toppe of mount Carmel to ſée what I can eſpye: come Boy, follow thou mée.

Boy. I will Maſter.

Eli. Sirrha Boy, I will tarrie in the top of mount Carmel, but goe thou and looke about toward the Sea, and come backe againe, and tell mée what thou ſeeſt.

Boy. I will Maſter with all my heart.

I haue done ſo, and I can ſée nothing.

Eli.

Eli. Goe againe thither ſeuen times.

Boy. I will doe your command, Sir. Loe now I am come againe the ſecond time. Now the third time. Now the fourth time. Now the fifth time. Now the ſixt time. Now I muſt goe againe the ſeuenth time. O Maſter, I ſee a little cloud about the bigneſſe of a mans hand, riſing out of the Sea.

Eli. The raine is hard at hand: go tell Ahab, & bid him make ready his charriot, that hée may go downe into the Citie, leſt he be ouertaken with the raine.

Boy. I will goe.

Eli. I will gird vp my loynes, and run before him till he come to Iezrael.

Boy. God ſaue thée O King. Elias adviſeth thée to make readie thy Charriot quickly, and goe downe into the Citie, leſt the raine ouertake thée.

Ahab. Come away my ſeruants: let vs make haſte, the raine is comming, the ſkye wareth darke with cloudes and winde. Let vs make all the ſpéd wé may: we ſhall hardly eſcape, but we ſhall be met with the raine.

The Sentence.

1 It is incredible to be ſpoken how much

the prayers of the iuſt preuaile with God.

2 The vniuſt are ready to accuſe the iuſt, of thoſe euils whereof themſelues are the cauſes.

3 In the preſence of Elias, the Prophets of Baal are able to doe nothing: in the preſence of God, Baal ſleepeth. As night giueth place to the day: ſo lying giueth place to the truth.

4 The world is full of wicked men: the number of godly men is but ſmall.

5 Many times we ought more to beliene one man, then a thouſand. For few are they that are endeud with wiſedome.

Micheas. 1. KING. 22.

Speakers: Ahab King of Iſrael. / Ioſaphat king of Iuda. — The Prophets. / The meſſenger. / Zedechias. / Micheas.

Ahab.

HEre be the Prophets, O Ioſaphat, about foure hundred, whom thou thoughteſt

thoughteſt good to ſend for, that thou mighteſt vnderſtand the will of the Lord.

Ioſaphat. I ſée them well: then doe you ſo much as aſke them of the buſineſſe.

Ah. Ye Prophets, what doe ye counſell me to doe? Doe yée thinke it fit that I ſhould goe to warre againſt Ramoth, or ſhall I leaue off my purpoſe?

Prophets. We thinke it good, that thou goe againſt it, and make warre vpon them, for God hath giuen thée the victorie.

Ioſ. Is there any other Prophet of the Lord here beſides, that we may aſke his aduiſe likewiſe?

Ah. Yea, here is one more, but I doe greatly hate him, for he neuer prophecieth any thing vnto mee, but that which is naught: He is one Micheas, the ſonne of Imla.

Ioſ. The King ſhould not ſay ſo. But let him be ſent for to come hither.

Ah. Sirrha, doe you fetch vs hither preſently Micheas the Prophet.

Meſſenger. It ſhall be done.

Zedichi. O Ahab, ſeeſt thou theſe hornes of iron which I beare? euen after this manner: as it were with a horne, thou

shalt strike and destroy the Syrians. God hath promised thée to doe this for thée, and hath sent mée to tell thée so much.

Prophets. It shall euen be so, as hée saith. Goe against Ramoth. Thou shalt haue good successe of thy battell, and by the helpe of God thou shalt conquer it.

Messenger. O Micheas, all the other Prophets with one consent doe promise good successe vnto the King in his affaires. Therefore I thinke it fit that thou also prophecie good lucke vnto him, as they haue done. You must come to the King.

Mich. But I sweare and protest by the immortall God that I will speake nothing else vnto the King, but what shall be reuealed vnto me from the Lord.

Ah. Micheas, What is thy iudgement, shall we make warre against Ramoth, or shall we not?

Mich. Why should ye not make war? the Lord hath euen now giuen thée the victorie.

Ah. How long wilt thou thus mocke me? I doe heartily desire thée for the Lords sake, that thou tell me nothing, but the truth.

Mich.

Mich. Well then, now thou shalt heare the truth. I did see all the Israelites wandring here and there vpon the mountaines like a company of sheep which haue lost their shepheard. And the Lord said, these men haue no maisters, let euery man goe home againe in peace.

Ah. Loe, did not I tell thée, that hée would prophecie nothing vnto mee, but that which is naught?

Mich. Well, if you be of that mind, then heare the certaine truth. I saw the Lord sitting on his throne of maiestie, guarded on the right hand and on the left with all the host of heauen, and I heard him say thus much: whom shall I haue to go to Ahab, and by some wile to draw him to goe to Ramoth, and perish there? And as one answered this, and another that, there stepped forth a certaine spirit, that stood before the Lord and said, I haue a deuise to winne him to it. To whom the Lord sayd: By what meanes wilt thou doe it? Then hée said, I will make all his Prophets to speake those things which are false and vntrue. Well, said the Lord, thou shalt preuaile by this means, get thée about thy businesse. By this thou

maieſt ſée plainely, that all thoſe Prophets of thine, doe ſpeake as they are inſpired with a lying ſpirit, and that the Lord hath ordeined euill againſt thée.

Sedech. Take thou this blow for thy lye which thou haſt told: for how went the ſpirit of God, (wherewith thou pretendeſt that thou art inſpired) from mée, to teach thée?

Mich. Thou ſhalt know that, euen when thou ſhalt be in ſuch a feare, that thou ſhalt runne from place to place, to hide thée in the moſt ſecret corner of the houſe.

Ah. Lay hold vpon Micheas, take him, and carry him to Amon the Gouernour of the Citie, and to Ioas the kings ſonne, and charge him vpon my commandement, to ſhut him vp in priſon, & there to kéep him hardly with browne bread and water, till I returne backe againe in ſafetie.

Mich. If thou returne backe againe in ſafetie, there is no cauſe why I ſhould not be counted a lying Prophet: and this I care not, if all the world know.

The Sentence.

1 Falſe Prophets (which are many) vſe to ſpeake thoſe things which pleaſe men, and

and especially to flatter Princes. But true Prophets (which are few) cannot flatter, but tell the wicked alwayes the worst.

2 Where the wicked beare the sway, it falleth out for the most part, that fetters and death are the reward of truth-telling. For flatterie getteth her selfe friends, and trueth purchaseth hatred.

The *Shunamite*. 2 KING. 4

Speakers: { Elisæus. Gehezi. The Shunamite.

Elisæus.

BEhold, Gehezi: ponder comes the Shunamite woman, our Hostesse: runne and méete her, and aske her if all be well with her: if her husband and the childe be in health.

Gehezi. I will sir. Woman, God saue thée, is all well with thée, and is thy husband, and thy childe in good health?

Shunamite. They are well, but let mée alone, and giue mée leaue to goe whither I will my selfe.

Gehezi.

maieſt ſée plainely, that all thoſe Prophets of thine, doe ſpeake as they are inſpyred with a lying ſpirit, and that the Lord hath ordained euill againſt thée.

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and eſpecially to flatter Princes. But true Prophets (which are few) cannot flatter, but tell the wicked alwayes the worſt.

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The *Shunamite*. 2 KING. 4

Speakers: { Eliſæus. Gehezi. The Shunamite.

Eliſæus.

BEhold, Gehezi: ponder comes the Shunamite woman, our Hoſteſſe: runne and méete her, and aſke her if all be well with her: if her huſband and the childe be in health.

Gehezi. I will ſir. Woman, God ſaue thée, is all well with thée, and is thy huſband, and thy childe in good health?

Shunamite. They are well, but let mée alone, and giue mée leaue to goe whither I will my ſelfe.

Gehezi.

Gehez. Whither doest thou make so much hast?

Shunam. Euen vnto thy master.

Gehez. I can not tell what strange accident is suddenly happened to this woman: but what a thing is this? Why, ho, woman: art thou so bold to clapse about the Prophets feet? get thée away from him.

Elisæus. Let her alone. Shée hath a heauie heart, and is troubled in her minde, and the Lord hath hidden it from mée: I know not the matter.

Shunam. Did I not desire a sonne of thée? O Elisha? did not I charge thée, that thou shouldest not deceiue me?

Elisæus. Gehezi, gird vp thy loynes and take my staffe, and goe thy way quickly to her house, if thou mét any man by the way stay not to salute him: and if thou be saluted, answere not againe: and when thou commest thither, lay my staffe vpon the childes face.

Gehezi. I will go, sir.

Shuna. But surely sir, I will neuer leaue thée, but thou shalt goe thy selfe along with mée.

Eliz. Well, I will fulfill thy minde: goe

goe before, I will follow instantly.

Gehezi. Master, I haue done thy commaund, but the childe doeth neither speake, nor heare, nor cannot be awaked.

Elis. Feare not, woman: come let vs goe into the chamber.

Shuna. Woe is me, here he lyeth starke dead vpon my bed.

Elis. See, get ye all out of the Roome, and shut the doore, and let me be here alone with him.

Gehezi. I loke to see some great matter wrought: for it is not for naught that he hath shut himselfe in.

Shunam. God grant I may haue my sonne againe.

Gehezi. Hostesse.

Shuna. Whats the matter, man?

Gehezi. All is well. He thought I heard the childe sneese.

Shunam. O then, I am reuiued, if this be true which thou tellest me.

Elis. What, ho, Gehezi.

Gehezi. My master calleth mee. What would you sir?

Elis. Call that woman hither to mee.

Gehezi. Woman, he calleth for thee.

Shunamite. By and by.

Elis.

Elis. Behold, here, take thy sonne a-gaine: now he is well.

Shun. O thou man of God, how much am I bound vnto thée, and what shall I do to thée, for this so great a benefit?

Eliz. Woman, giue thanks to God for all this, and not to mée, which of my selfe am able to doe nothing.

The Sentence.

1 Faith is able to doe all things.
2 God heareth the prayers of his seruants, although they aske the greatest matters.

Naaman. 2 KING. 5.

Speakers: { Naaman. / Eliſæus. } { Gehezi. / Seruants of Naaman.

Naaman.

I Am come backe againe vnto thée Eliſæus: and confessing my offence, both against God, and against thée, I craue pardon for it.

Eli. Wherein hast thou offended?

Naam. When thou didst send me word, by thy seruant, that I should go, and wash my

my body seuen times in Iordan, if I would be healed of the Leprosie, of which I came to be cured by thée.

First, I was angry, and thought thou didst disdaine me, because thou didst onely send thy seruant vnto mée: for I was in good hope, that thou thy selfe wouldest haue come forth vnto me, and haue called vpon the name of God, and haue laid thy hand vpon the sore place, and so haue healed the disease.

Then it séemed vnto me an vnlikely thing, that your waters should be of such vertue, when as Abana, and Pharpar, Riuers of Damascus, (which are as good as yours) could do me no good. Therefore I went away in great anger, & if my seruants had not bene wiser then I, surely I had scorned the medicine. But when they solde mée that it was a very fond thing, for me to refuse so small a thing, which, for my healths sake would be very glad to haue done any great matter: I assayed what the waters of Israel could doe, & I haue washed me seuen times in Iordan, and that being done, (I am as thou séest) so healed of my maladie, that the body of a childe cannot be cleaner or sounder then mine is. Wherefore now I

perceiue

perceiue and know, that there is no God in all the world, but hée whom the Israelites doe worship. Therefore for such a singular benefit as this is, I pray thee take of mée this small reward.

Eli. Away with it: shall I take a reward?

Naaman. But I pray thée, reiect me not what I do, I doe not to the intent to make thée any recompence, whose merit is so great: (for I cannot doe it) but my meaning is to leaue this trifle with thée, as a pledge and token of my thankefull minde both towards God, and towards thée.

Eli. It is well said: continue that thankfull minde still, but adde no gifts thereunto.

Naam. But?

Eli. Nay, never be so earnest with me. For, to put thée out of all doubt, I doe protest and sweare by Almightie God, (before whom I stand, and whom I serue) I will take nothing of thée.

Naam. If that be thy resolution, I will importune thée no more: but I pray thee doe mée this fauour, to let mée carry with mée two mules loading of this earth into my countrey: for from henceforth I am determined, to offer burnt sacrifice and other

ring to no other God, but onely to the Lord.

Elis. I commend thée for it: carry it at thy pleasure.

Naam. There is another thing besides, wherein I would intreat thy counsell and advice. My lord and master, when he goeth into the house of Rimmon to worship, leaneth commonly to leane on my shoulder; where, when hée doth prostrate himselfe in his deuotion, I may not, nor cannot chuse, but bow my selfe also. This thing I hope, the Lord will forgiue me.

Elis. Yea, goe thy way in peace.

Gehezi. What, doeth my Master refuse to take the rewards offered him by this Syrian? Yea: but as GOD saue mée, I will runne and ouertake him, and get somewhat from him. Shall so rich a man as hée, receiue so great a benefit, and goe away, and giue nothing? no, it is not fit.

Naam. I am ill apaid, that I haue not giuen him any thing. But me thinkes, I see his seruant running hitherward. Sure, it is hée, as I gesse by his gate.

Gehezi. Hée is alighted from his chariot, and commeth to méet mée.

Naam.

Naam. How now boy, are all things well? what newes?

Gehezi. All is well. I would haue two or three words with you. There are come euen now vnto my maſter, two yong men of the kindred of the Prophets, from mount Ephraim: and vpon this occaſion my maſter deſires thee to giue him a talent of ſiluer for them, and two of the beſt ſuites of apparrell thou haſt.

Naam. Yea rather, take two talents with thee: and I would to God, that he would haue had more, I would giue it him with all my heart.

Gehezi. No, it néds not.

Naam. Yet take them, there may be ſome vſe of them. Sirs, binde me vp this ſiluer in two great bagges: truſſe vp theſe two ſuites of apparrell handſomely, with it. Doe ye goe and carry theſe two fardels before him. Yong-man, commend me heartily to thy maſter.

Gehezi. I will ſir, doe your commendations. Fare yée well.

Naam. And you alſo.

Gehezi. Oh, I am a happy man, that haue ſped ſo well. Yong-men, go this way: follow me through this backe doore. Lay downe

downe your fardels here. I shall now need your helpe no longer. The rest I will doe my selfe, with ease. Goe your wayes.

Seruants. Farewell then.

Gehezi. Farewell ye also. Now, I haue handled this matter well. Here will I hide this treasure, where no body but my selfe shall know of it. But now least my master should suspect any thing, if I should be too long absent, I will goe and offer my selfe vnto his presence.

Eli. What newes, Gehezi? whence commest thou? where hast thou bene?

Gehezi. Surely, if it please you, I went no whither.

Eli. What dareſt thou goe about to cosen me? As though I were not in spirit with thée, when the man alighted downe from his chariot to mét thée? Is this a time to take rewards in? it was lewdly done of thée: and for this thy sinne, the Leprosie, whereof Naaman was cured, shall cleaue to thée, and to thy séed for euer.

The Sentence.

1 The world commonly despiseth spirituall good things, because they want glory, and pompeous shew.

2 The counsell of our seruants is not alwaies to be contemned. The Gardiner often times speakes wisely.

3 Spirituall gifts are not to be bought with carnall prices.

4 Couetousnesse maketh men lyars, and casteth them into misery.

5 It is in vaine to labour to hide thy doings from the Spirit of God.

Hazael. 2 KING. 8.

Speakers: { Hazael. / Elizeus.

Hazael.

BEnnadad, the king of Syria, who now lyeth sicke, hath sent vnto thée, O Elizeus, to enquire of thée, whether he shall liue or no.

Elizæus. Beare him this word againe, that he shall recouer of this sickenesse: and yet the Lord hath shewed me that he shall dye. Alas.

Hazael. What meane these sighs, which thou

thou fetcheſt ſo deepe, looking ſo wiſhly vpon mee?

Elizæus. O Hazael, Hazael: I ſee what great deſtruction thou ſhalt bring vpon the Iſraelites. Thou ſhalt ſet their houſes on fire: thou ſhalt put their yong-men to the ſword, thou ſhalt kill their yong children, and thou ſhalt rippe vp the bellyes of their women great with childe.

Haz. What, ſhall ſuch a baſe fellow as I am, be able to do ſuch great feats?

Eliz. The Lord hath told me, that thou ſhalt be king of Syria.

The Sentence.

The godly are grieued at the calamitie of Gods people, although it come vnto them deſeruedly from God.

Iehu. 2 KING. 9.

Speakers.
- Seruant of Elizæus.
- Iehu.
- Captaines.
- Watch-man.
- Ioram the King of Israel.
- Messenger.
- Iesabel.

Seruant.

I Haue a certaine message vnto thée, O Captaine

Iehu. To which of vs doest thou speak?

Seru. Vnto thée, O captaine: let vs go a little aside into a roome.

The Lord God of Israel, O Iehu, doth by me, anoint thée king ouer his people Israel, with this oyle: and commandeth thee to route out and destroy the stocke and race of thy lord and master, Ahab. For he hath determined to require of Iesabel, all the blood of his seruants, both Prophets and others, which she hath put to death, and to destroy the house of Ahab, and to route out his memorial and kindred from the Israelites, and to make the house of Ahab like the house of Ieroboam the son of Nebat and

and like the house of Basa the sonne of Azias. And as for Iesabel, the dogs shall eat her, in the field of Iezrael, before shee be buried.

This is my message: and now, I will get me away from hence, as fast as I can.

Captaines. How goeth the world, Iehu? wherefore came this phantasticall fellow to thee?

Iehu. Ye both know the man, and what his talke was.

Captaines. Nay surely not we: we pray thee tell vs what he said to thee.

Iehu. He hath annointed me king of Israel, by the appointment of the Lord, who (as he telles me) hath made me the instrument for the destruction of Ahab, and all his house.

Capt. Fellowes, come let vs speedily spred our garments vnder the king, and place him vpon the top of the staires. You Cryer: proclaime Iehu king with sound of Trumpet.

Iehu. Now my Captaines, if ye thinke it fit, let vs take order that no man issue out of the towne, to beare tidings of this matter vnto Iezrael. Come let euery one of vs take horses presently, & post away thither.

For there lyes Ioram to be cured of his wounds, which he received of the Syrians, in the battell against King Hazael: and Ochozias, king of Iuda, is come thither to visite him.

Watch-man. I see a troope of men comming this way.

Ioram. Where is the messenger? Get vp on horse-backe presently, and goe and meet them; and aske if he be in health and well?

Messen. It shall be done.

Iehu. Ponder is a horseman rideth poast hitherward.

Messen. Iehu, the king hath sent me to aske thee how thou doest?

Iehu. What, how I to doe? come thou behind me.

Watch-man. The messenger came vnto them, but hee returneth not.

Ioram. Ho, sirrha, to horse-backe presently, and poast thither.

Messen. It shall be done.

Iehu. Ponder comes another running hitherward.

Messen. The king asketh, O Iehu, how thou doest?

Iehu. What, how I doe? come thou behind

behind mée.

Watch. The messenger came vnto them, but he returneth not. And the fiercenesse of his marching, sheweth it to be Iehu the son of Nimshi.

Ioram. Chariot-man, make ready the chariot. Ochozias, come let vs goe forth, and méet the man.

Iehu. At length the kings themselues come, and that very fitly.

Ioram. Art thou well, & in peace, Iehu?

Iehu. What well, while the whoredoms and witchcrafts of thy mother Iesabel, remaine in so great number?

Ioram. Come away, Ochozia, let vs flye, for we are circumuented.

Iehu. Yea, escape if you can. But I will try if my bow can draw any blood out of the kings bodie. There is for thée. Here thou shouldst die. Captaine Bidkar, take him, and cast him into the field of Naboth, the Iezraelite. For I remember on a time when thou and I road together in one chariot, after his father Ahab, it was told him from the Lord, that the Lord had loked vpon the blood of Naboth and of his sons, the day before, and that he would be reuenged on him, in the field of the same Naboth,

whom hée by wrongfull iudgement had put to death wherefore take his carkasse, and cast it into that field, according to the word of the Lord.

But what? Ochozias flyeth, follow after him, kill him: rot out the whole stock of this sort of men which thus agrée together vpon wicked conspiracies.

Set forward, let vs go into the towne, we haue not yet made a full end of the reuenge. Iesabel the sowrce and spring of all mischiefe is yet aliue, whom, me thinkes, I see looking out at the windowe. But forsooth she is painted. I wis, it is to please death.

Iehu. Did Zimri speed well that slew his Master?

Ieh. Is there any one there that is on my side? Well, you that be her Eunuches, cast her downe headlong. So perish thou, thou most filthy woman: and my Horses shall trample thée vnder foot.

The Sentence.

Against wicked Princes God armeth, and raiseth, euen their owne subiects to rebell.

Ioas. 2 KING. 13.

Speakers: { Ioas. / Elizeus.

Ioas.

ALas Elizeus, thou father of the countrey, thou staffe and stay of the kingdome of Israel, now thou lyest sicke, I am sorrie for thée.

Elizeus. This is not a time to wéepe and lament. Take thy bowe and arrowes to thée.

Ioa. Loe, I haue them, what shall I doe with them?

Eliz. Take thy bowe in thine hand.

Ioa. I haue done so.

Eliz. Open the window toward the East.

Shot out an arrow: well done: so I would haue it, thou hast hit the marke. This, this arrow is vnto vs a holsesome and a helpfull arrowe, but vnto the Syrians a deadly darte. For in Aphek through

whom hée by wrongfull iudgement had put to death wherefore take his carkasse, and cast it into that field, according to the word of the Lord.

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Elizeus. This is not a time to wéepe and lament. Take thy bowe and arrowes to thée.

Ioa. Loe, I haue them, what ſhall I doe with them?

Eliz. Take thy bowe in thine hand.

Ioa. I haue done ſo.

Eliz. Open the windowe toward the Eaſte.

Shot out an arrow: well done: ſo I would haue it, thou haſt hit the marke. This, this arrow is vnto vs a holſeſome and a helpfull arrowe, but vnto the Syrians a deadly darte. For in Aphek through

Gods

Gods help, thou shalt make a greater slaughter of them. Well proceed. Take vp thine arrowes.

Ioa. I haue taken them, what's nert?

Eliz. Smite the earth. Oh it is ill done: if thou hadst smitten the earth fiue times, or sixe times, then thou mightest haue vterly destroyed the Syrians: but now thou shalt onely ouercome them thrise, euen so often as thou didst smite the earth.

The Sentence.

1 There is more help in the Prophet, then in an host of men.
2 The death of the Prophet is to be lamented, euen of the King himselfe.
3 Mens destinies are secret.

Ionas. IONAH. I.

Speakers: The Ship-master. The Mariners. Ionas.

Ship-master.

O Iupiter, what a mightie tempest is this? Oh how the billowes beate against

against our ship round about! One would thinke that Neptune and Æolus, and all the Gods had swome our ouerthrow. O Neptune, thou Lord of the waters, & God of the Sea, be not fierce in thy wrath against vs, destroy not them that committed themselues to thy mercy. And thou O Æolus, to whom Iupiter hath giuen such command at sea, vouchsafe to restraine this vnruly violence of the winds.

Mariners. O immortall Gods, what do yée purpose to do with vs? haue ye brought vs hither, that we should perish thus miserably? Spare vs wée beséech you, spare vs: we will offer sacrifice vnto you, wée will kill a Bull for thée O Neptune, and a lambe for you, Winds, onely if yée will let vs but escape from hence aliue. O Castor and Pollux, ye children of Leda, ye starres, the Sparriners good friends, we craue your aide, make the Sea calme for vs, make vs faire weather againe.

Shipm. I sée we can preuaile nothing, the Gods are as deafe, as the Sea it selfe.

Mar. What is there else for vs to doe?

Shipm. We will cast the wares ouer board.

Mar. Thats hard.

Shipm.

Shipm. But it must néedes be, and for an extreame euil, an extreame remedie is to be vsed, and God graunt we may escape so. Make hast: let vs heaue these wares ouer-board. It is better for vs to loose our goods retaining some hope, then to kéepe our goods, and looke for certaine destruction. O yée mightie Gods of heauen and Sea, be content with this our misery, why doe yée also threaten death vnto vs? wo is me, the winds rage more and more, the tempest groweth greater, the Gods are strangely mooued against vs, they are not pleased with our vowes and prayers what shall I doe now, whither shall I turne me now? here was a certaine stranger here euen now, where is he now?

Marin. Hee is a sléepe in the lowest roome of the Ship.

Sui. O it le carelessenesse! What ho, what ho, thou stranger, when wilt thou make an end of sléeping? Canst thou sléepe, being in so great danger, as we are all? Why doest thou not rise, and euen call vpon thy God at this instant, if happely there be any of the Gods aboue, which may turne away this mischiefe from vs, and send vs some present help.

Mar.

Mar. We labour in vaine, the cause of so great miserie as this is, must be sifted out: here must nods be some body that hath committed some hainous offence, for whom the Gods are so greatly offended. We must cast lottes to know who is the cause of all this.

Shipm. I am content, let the lottes be drawne. Oh excellent, the lotte falleth vpon this stranger. Stranger, thou sayst thou art accused, tell vs I pray thee, wherefore is this great evil come vpon vs: what trade of life followest thou: whence art thou? & whither go'st thou: what country man art thou: and what is thy stocke and parentage?

Ionas. Lo, alas, there is no way now left for me to escape. I am manifestly taken. O the power of God, that cannot be auoyded! I am an Hebrew. I worship the Lord God of heauen, who hath made both Sea & Land. He commanded me to goe to Nineue, to see if I might by my Preaching, bring that vntoward people (which is altogether drowned in riot and idelenesse) vnto a better way, and a more holy kind of life, which is such a heauie charge, that I sought meanes to auoyde it, and I was determined to get me to Tarsus in Silicia, and so to

conuay

conuay my selfe from the sight of him, whose eyes behold all things that are.

Shipm. We are all vtterly vndone. O thou fellow, it was foolishly done of thée. But séeing that which is done cannot be vndone, what shall we doe, (as thou thinkest) to haue the Sea more calme, which (as thou séest) growes now more rough then it was ere-while?

Ionas. Cast mée into the Sea, if ye will haue it calme: for I know certainly, that for my cause onely, you are thus tossed with this great tempest.

Shi. The Gods forbid that by thy death, we should séeke to saue our own liues. We will not doe so. Come let vs goe to it like tall fellowes: let vs rowe with our Oares, and sée if wée can get to land. Lay your whole strength to it, let vs breake these Waues. O hard fortune the tempest increaseth more and more, wée can by no meanes get to land.

Ionas. I tell you, ye labour in vaine, God is against you.

Shipm. What shall we do then? Shall we cast thée into the Sea?

Ionas. Yea, except you had rather die with mée.

Shipm

Shipm. O desperate remedie. And yet it is better that thou alone dye then al we to. Fellowes, we must néds doe it, I sée there is no other way to escape, the Sea is troubled: the Ship hath got a leake: death is at hand.

Come let vs drowne him.

We beseech thée O Lord, let vs not perish for this mans death: neither doe reuenge his blood vpon vs. Thou séest by necessitie wée are driuen to doe it, and thou rulest all things at thine owne pleasure.

Let him be heaued ouer-board.

Oh, what a wonderfull thing is this: ye sée how quickly the tempest was allaied when hée was cast ouer. You sée the Sea so calme, as it was neuer more calme. I acknowledge, I acknowledge, the great power of the Lord: he verely is God, in vaine haue we prayed to other Gods. All thanks is due to him alone: therefore to him alone will wee make our prayers, and offer our sacrifices.

The Sentence.

It is in vaine to inuocate false Gods, when the true God punisheth.

Thou canst not flye from God, neither by Sea nor land.

3 To Saile, that is, to keepe company with the sinfull, is a hurtfull thing.

4 The punishment remaineth, so long as the cause thereof remaineth.

Rabshake. 2 KING. 18.

Speakers: { Rabshake. / Eliakim.

Rabshake.

SIrs, ye that stand vpon the walles of Ierusalem, tell Ezekias thus much from the great King, the King of the Assirians.

Wherevnto is it that thou trustest? How dost thou meane to fight, with words, or by counsell, or by maine strength? or vpon what hope hath he forsaken him? Doth he trust to that broken staffe of reede, Aegypt, vpon which whosoeuer leaneth, it pearceth thorow his hand? Such a one is Pharao, King of Aegypt, vnto all those that trust vpon him. But if ye will say vnto me, that you trust in the Lord your God, then

I say, is not that hée, whose high places and Altars Ezechias hath taken away, and commanded them of Iuda and Ierusalem, to worshippe God, before an Altar at Ierusalem?

Well done, Ezechias, wilt thou make a covenant with my master the King of Assiria, and I will giue thée two thousand horses, if thou be able to find so many horsemen for them. Darest thou abide to looke in the face of one Captaine, the least of my masters seruants? And dost thou trust vpon the Charriots and horsemen of Ægypt? Againe, do you thinke that I am come hither to destroy this place, without the allowance of the Lord? No, the Lord himselfe did command me, to come vp against this country, and to destroy it.

Eliakim. Sir wee pray you, that you will vouchsafe to speake to vs in the Syrian language, (for we vnderstand it:) & speake not vnto vs in the Hebrew tongue, in the hearing of all these men that are vpon the walles.

Rab. As though my Lord and master had sent mée vnto thy master onely, or vnto thée, to tell you these things, and not to make them knowne also vnto them that are

vpon the walles, that they may know, that they ſhall eate their owne dunge, and drinke their owne piſſe with you.

Heare, O ye Iewes, hearken to the proclamation of the great King, the King of Aſsiria. Let not Ezechias deceiue you, for he is not able to ſaue you out of his hands: neither let him perſwade you to truſt in the Lord, as though he would defend you, and not ſuffer this Citie to come into the hands of the king of Aſsiria. Beléeue not Ezechias, but rather ſubmit your ſelues vnto the King of Aſsiria, who giueth you a ſtrait charge to deale with him with a good will, and to yéeld your ſelues vnto him, that euery man may eate of his owne Vines, and his owne Fig-trées, and enioy his owne children ſo long, till he come to remoue you into a land like vnto yours, a fertile land, full of Corne and Wine, a land of Bread and Vine-yards and Oliue-trées, and Oyle, and Hony: that ſo yé may take order for your ſafetie. And giue yé no credite vnto Ezechias, for hee deceiueth you with a vaine truſt of the Lords defence. Haue any of the Gods of other nations ſaued their lands from the power of the King of Aſsiria? Where be the Gods of

of Hemath and Arphad? Where be the Gods of Sepharuaim, of Ena, and of Hana? haue they bẽn able to defend Samaria from his hand? Who is there of all the Gods of all the nations, that hath bẽne able to defend his Land from the hand of the King of Aſiria, that yee ſhould thinke, that the Lord will defend Ieruſalem?

Eliak. Sirs, let him alone, let vs not ſpeake a word, nor giue anſwere to any thing, for ſo the King hath commanded. But come, let vs goe and make report vnto the King of all that he hath ſaid.

The Sentence.

1 Proſperity oftentimes maketh men proud and ſcornefull, euen toward God himſelfe.

2 Proude men aſcribe their proſperous ſucceſſe vnto themſelues, wheras they ought to aſcribe it vnto God.

3 With railers and men full of words wee ought not to brabble, but commit the cauſe vnto God.

Ezekias. Isaiah. 34.

Speakers. { Esaias. / Ezekias.

Esaias.

SEt thy house in order, Ezekias, make thy last Will and Testament: for thou must die of this sicknes. This is the wil of God.

Ezekias. O heauie tidings. O blessed God, remember how that faithfully and with an vpright heart, I haue alwaies serued thée, and framed my whole life to thy will. Is this the reward of godlinesse? dost thou recompence my deuotion thus? shall I now in the middle race of mine age be brought into that distresse, that I must goe into the graue, and want the rest of my life time?

I shall not enioy this aire, whose pleasant light cheareth all them that liue vpon the earth. Now am I plucked away from mine acquaintance, and from the beloued company

company of them that dwell in the world. I depart and flit out of this present life, as out of a shepherds cottage: the fatall thread of mine age is cut off before my time. By little and little, I am broken off, and consumed euery howre: and I loke not for any thing so sone, as forth-with to be consumed, and to giue vp the ghost. If I liue vntill the morning, then I feele all my body with cruell veration, as it were plucked asunder, and I looke to die in the euening. I chatter like the Swallow, or the Crane, and mourne dolefully, like the Doue, and loking vp into Heauen, after my teares be spent, euen the sorenesse of mine eyes, doth manifest the intollerable paines of my mind.

O thou Lord of all the world, I anowe that I haue iniurie done vnto mée, which it is thy part to redresse. O wretch that I am, what may I deuise to alledge vnto thée for perswasion, to induce thée to doe that which I desire? Shall I make a woefull commemoration of the shortnesse of my life?

O thou Creator and Gouernour of all things, the ordinarie time of naturall life is longer then that which thou hast offorded

me. Must I now in an vntimely age, yéld vp my spirit? Doest thou purpose to cast me into an euerlasting slæp, that afterward thou maiest call me to life againe? or wilt thou deliuer him from the stinking graue, whom thou hast consumed with death, and whose height of peace and tranquility, thou hast suffered to be blemished in the depth of bitternesse? And wilt thou bring him to life againe, whom thou hast destroyed with death, & whose life, when he lay sick, thou wouldest not vouchsafe to preserue? his sinnes (which are the cause of death) wilt thou cast behind thy backe, and bury them in euerlasting oblivion?

Againe, of whom doest thou expect thankes, and praise which proceedeth therefof? of the dead I thinke. Will the dead praise thée? or can they that are buried and lye in the graue, declare thy present help vnto them that are in affliction? The liuing, the liuing, O Lord, will giue thanks vnto thée, as I doe this day: and the parents vnto their children will shew and assure, how thy help is present vnto all those that are in néed. Vouchsafe O Lord to help me, and grant me life, & we will sing of thy praises in thy temple, as long as we liue.

Esa.

Esa. Be of good cheare O King, I am sent to tell thée ioyfull tidings. The Lord, the God of Dauid, the Father of thy kindred, hath heard thy lamentable discourse, and regarded thy teares. Therefore vnderstand thus much, that by him thou art healed of thy disease, and thrée daies hence thou shalt goe vp vnto the temple. Moreouer he will adde vnto thy life fiftéene yeares, and he will deliuer thée out of the hands of the King of Assiria, together with this Citie, whereof he will shew himselfe to be the Patron and defence, both for his owne sake, and for his seruant Dauids sake.

But you that are his seruants, take this plaister of Figges, and lay it vpon his sore, that he may be healed.

Ezek. By what token shall I vnderstand, that I shall recouer my health, and that thrée daies hence, I shal go vp into the Temple?

Esa. Doest thou sée this sunne Diall of Ahaz?

Ezek. Yea, I sée it.

Esa. Thou art put to thy choice, whether thou wilt haue the shadow thereof to goe forward ten degrées, or to come backe ten degrées.

Ezek. It is an easie matter for the shadow to goe forward: but let it come backe againe. O wonderfull thing! Now, even now, I see, that if God be willing, nothing is hard to be done.

The Sentence.

1 God is so turned by godly Prayers, that sometime he altereth his owne decree.
2 Although God sometimes doe heale diseases, not curable by naturall remedies: yet doth he not alwayes refuse naturall remedies.
3 Healing must not be ascribed vnto Phisicke, but vnto God, and yet wee must vse Phisicke.

Ieremy. IEREM. 26.

Speakers. Ieremie. The Priests. The Prophets. The Princes. The Elders. Ahikam.

Ieremie.

HEarken vnto me, all ye men of all the cities of Iudah; as many as enter into this

this Temple to worship God, in the porch whereof, now I stand: heare what God by my mouth, doth speake vnto you. Except yée wil heare him, and line according to the Law which hée hath giuen you, and according to the sayings of the Prophets, his seruants, whom he hath sent vnto you; and by whom he neuer ceaseth to warne you in due time: except (I say) ye heare them, he wil bring this holy Temple to the same estate, that he hath brought Silo, and he wil make this citie, a scorne to all the nations of the earth.

Priests. What meanes this clamorous fellow?

Pro. He threatens destruction to vs all.

Priests. But to himselfe he threatens nothing. Hée doth bréd much mischiefe amongst vs. Come, let vs lay hold on him, and take him.

Prophets. So we had néd.

Priests. Lay hold on him ye men. See that he make not an escape. Now Ieremie, I will make thée know, that thou hast raised vp those euils against thy selfe, which thou hast threatned against vs. Shalt thou threaten the destruction of Siloe to this Temple, and when thou hast denounced an

vniuersall

vniuersall ouerthrow and desolation to this citie, shalt thou vtter these hainous things, and goe vnpunished?

Thou shalt die for it.

Prophets. He hath well deserued it.

Princes. How commeth this great tumult, ye Priests? what meanes this great concourse of people? what strange newes is happened?

Priests. This man is worthy to suffer death, which hath prophesied such a horrible destruction vnto this citie, as yée your selues haue heard.

Ierem. Heare mée, if it please you: and heare me all ye people. I came hither at the appointment of the Lord, the Almightie and mercifull God, to foretell against this Temple and this citie, those things which yée haue heard. Wherefore amend your liues and your manners, and obey the admonitions of your God, that he may alter his purpose, and turne from you the euill which hee hath intended against you. As for me, I see that I am in your hands, ye may doe to me, what you thinke good. Neuertheles, know this for a certaintie, that if ye put me to death: both you and this citie, and this Common-wealth shall be seuerely

punishment

punished, for shedding innocent blood. For certainely, the Lord sent mée vnto you, and bad mée speake all these things in your hearing.

Princes. We sée no cause, O ye reuerend Fathers, why this man should be put to death: for he hath spoken vnto vs, in the Name of the Lord our God.

Elders. Wée beséech you, heare vs also, if it please you. Micheas the Morashite, was a Prophet, who liued in the time of Ezekiah, the king of Iuda: and he prophesied in the Name of the Lord, the Almightie and mercifull God, in the audience of the people of Iuda, that Sion should be ploughed like a field, and Ierusalem should be turned into a heape of stones, and the holy Mountaine should be made a desart. Did Ezekias, or any of the Iewes put him to death for it? Did they not with feare and reuerence séeke to appease the wrath of God, and so remoued the euill which hée was ready to send vpon them? and shall wée now bring vpon our selues such a grieuous sinne? what, shall the example of Vrias sway nothing with vs? He was the sonne of Semeia of Kiriath-iarim, and hée prophesied to vs, from the Lord, the same

things

things that Ieremie hath now done: which when king Ioachim heard, he and his princes, and his men of warre, sought to kill him. But when Vrias had notice of it, he was afraid, and fled presently into Egypt. Then the king sent thither Elnathan, and certaine other with him, who fetched him from thence, and brought him to the king: and when hée had gotten him, hée cruelly put him to death (with the sword) and caused his body to be cast into the common buriall place of the baseſt of the people.

Thus yée sée, what the end of this businesse was. Now aduise yée, whether yée had rather follow the cruel fact of this king, or the aduised wisedome of Ezekias.

Ahikam. Surely, I will neuer suffer you to defile your hands with the blood of Ieremie.

The Sentence.

1 Speaking of the trueth breedeth hatred and danger.
2 There is none worse then an euill Prophet, or a wicked guide.
3 The vnlearned many times are wiser, and vse more equitie then the Doctors.

4 If

4 If thou wilt auoide punishment, auoide sinne.

5 The examples of the milder sort are to be imitated, the examples of the cruell, to be eschewed.

Hanania. Ierem. 28.

Speakers: { Hanania. / Ieremie. }

Hanania.

HEare thou, Ieremie, and all this people, what I haue to declare vnto you, by the commandement of the Lord. I (saith the Lord, our god and most mightie God, the God of Israel) will now breake the poake of the king of Babylon, and after two yeares, I will bring backe into this place againe, all the holy Vessels, which Nabucodonozor toke from hence, and carryed away to Babylon. And I will breake the kingdome of Babylon in peices: and I will bring backe againe Iechonias, the sonne of Ioachim, king of Iuda, and all the captiues of Iuda, which were carried away to Babylon.

Ieremie.

Ieremie. Oh, would to God the Lord would do so, and make thy words to proue true: and bring hither againe the holy vessels, and all those that were carryed away captiues to Babylon. But hearken thou what I will say vnto thee, and all the people hearken, and kéep it well in mind. In time past there flourished Prophets, before thou and I were, and they prophesied to many nations, and to great kingdomes of warre, or famine, or of the plague and pestilence. But if any man (at any time) prophesied of prosperous, happy and acceptable things, the euent did shew whether his Prophesie came from the Spirit of the Lord, or not. And because I know certainly, that it shall so fall out with thée, in this thy prophecie, therefore I had rather thou shouldest be found false in the end, then by my words to be prouoked now.

Han. Lend me this chaine, a little while. Now hearken vnto me, all ye that are here: what shall I say? Euen as I do burst this chaine, or collar, so know ye, that after two yéares, the Lord will breake the gouernment of Nabucodonozor.

Ierem. I list not to contend with thée (in words) any longer.

Han.

Han. Thou mayest get thée gone. I am perſwaded of this, and ſo I will be. Feare not, you Iewes, moſt certaine helpe and ſafetie is comming vnto you. Be of good chéere, I warrant you.

Ierem. Hanania, I come to thée from the Lord, which hath commanded mée to ſhew thée thus much: O Hanania, ſaith hée, thou haſt burſt the bonds of wood in ſunder, but thou ſhalt make them bonds of yron. For I will lay a yoake of yron vpon the necks of all theſe nations, and they ſhall ſerue Nabucodonozor, vnder whoſe power alſo, I haue brought euen the beaſts of the field to be ſubiect.

Theſe are the things, O Hanania, of which God would haue thée to take warning, by my miniſterie. But beléeue mée, Hanania, thou oughteſt not to make any ſhew that thou art incited and ſent by God, and ſo to féede this people with a vaine hope: for thou waſt not ſent by G O D to them, by whoſe ſpirit alſo I tell thée plainely, that thy deſtruction is at hand, and I aſſure thée that this yeare thou ſhalt dye, becauſe by thy word, thou haſt béene the cauſe of the peoples reuolting from God.

The Sentence.

1 Euill teachers vse to speake pleasing and ioyfull things to the wicked. But good teachers doe the contrary. Hence it commeth that the good are hated, and the euil much loued, and put in authority.

2 The true Prophets are seldome loued, before the euent of their prophecie be seene: especially if there be any false prophets that teach contrary.

3 Euill prophets, while in words they mitigate the punishment of the wicked, they doe in very deed aggrauate it.

4 It is not for a man to contend or brabble with them that are froward and stubborne.

5 They that flatter the wicked, with-draw themselues from God.

Sedechias.

Sedechias. Ierem. 38.

Speakers: { Sedechias. / Ieremie.

Sedechias.

I would haue thy counsell, O Ieremie, touching mine affaires: but I pray thee, hide nothing from me.

Ierem. I will deale plainely with thee, and tell thee the depth of all: but vpon this condition, that thou shalt not kill mee, nor refuse to follow my counsell.

Sed. By the immortall God, who hath created our soules, I will not slay thee, neither will I deliuer thee vnto those men, which desire thy death.

Ierem. I haue inough. Heare now the counsell that I will giue thee: & it is from God. If thou wilt make haste, and get thee vnto the princes of Babylon, and yeeld thy selfe vnto them, thou shalt saue thine owne life, and the liues of all those that are with thee, and preuent the burning of the citie: If not, then the citie shall be yeelded

vnto the Chaldeans, and burnt with fire: and thou thy selfe shalt not escape their hands neither.

Sed. But I am in a wonderfull feare, least when the Chaldeans haue taken me, they deliuer me vnto the fugitiue Iewes, which are with them: so I shall be vsed with all derision and scorne.

Ierem. Beléeue mée, they shall not deliuer thée vnto them. Do thou obey the admonition of God (of whose wil I am made thy Interpreter) if thou loue thy selfe, and wilt saue thy life. But if thou refuse to yéeld thy selfe vnto them, then I assure thée thus much from God, that all the women (which are left in thy court) shall be brought into the presence of the princes of the Chaldeans: and they shall most shamefully abuse thée to thy face, and make a laughing-stocke of thée, as a man circumuented and betrayed by his néerest friends, and left miserably sticking in the mire. And all thy wiues, and thy children shall be deliuered into the hands of the Chaldeans, and thou thy selfe shalt not escape their hands, but thou shalt be deliuered into the hands of their king, who also shall make hauocke of this citie and burne it with fire.

Sed.

Sedechias. Take héede that thou kéepe my ſecrets, and let no bodie know of theſe things, leaſt thou die. But if any of the Princes of my people chance to heare of our conference, and come vnto thée, and aſke thée what matters wée haue talked of betweéne our ſelues, and threaten to kill thée, except thou wilt reueale it vnto them: thou ſhalt ſay vnto them, that thou didſt make ſuite vnto mée, that I would not ſend thée backe againe to the houſe of Iehonathan, where thou art afraid, thou ſhalt die miſerably.

The Sentence.

1 It is not without danger to ſpeake the trueth.

2 Fooliſh men, when they would auoide ſome ſmall euill, which is ineuitable, fall into greater miſchiefe which might haue bene auoided.

3 He that refuſeth to ſuffer a ſmall puniſhment at Gods hand, prouoketh him to inflict greater vpon him.

The end of the ſecond Booke.

The third Booke.

Tobias. Tob. 4.

Speakers:
- Tobias the father.
- Tobias the sonne.
- Raphael the Angel.
- Anna the mother.

Tobias.

SOnne, when I shall leaue this life, and depart out of this world, I charge thée, that thou sée me buried with credite and worship, that is fit for my degrée. Afterward, remember to haue thy mother in honor, forsake her not, neither suffer her to lacke as long as thée liueth, neither make her weary of her life, by displeasing or crossing of her. Sonne, remember what paines

paines she suffered for thée, when thou wast in her wombe: therefore when thé shall end her daies, burie her orderly and decently with me in the same graue.

Also all thy life long remember thy Maker, doe thy duety to him: offend him not, and forget not to do his commandements. Giue Almes freely of those goods which the Lord shall giue vnto thée. Associate not thy selfe with men of vnciuill conuersation. Disdaine not to helpe and succour such of the Israelites, thy brethren, as be in néede and necessitie: least the Lord in thy aduersitie, turne away his face from thée. But if thy substance will not serue to deale liberally with any, yet according to thy abilitie, giue what thou mayest spare, willingly: that thou mayest lay vp for thy selfe riches and treasures of siluer and gold, against the day of necessitie. For riches cannot helpe the wicked, but this vertue deliuereth from death: and whosoeuer vseth to giue Almes, shall sée God, as it is written: and they that are mercifull and giue Almes, are counted heauenly men.

My sonne, kéepe thy body from all filthy lust, and take thée a wife of thine owne kindred, not a stranger, nor of any other

blood, but of the blood of thine auncestors. We are the posteritie of the Prophets. Remember Abraham, Isaac and Iacob, who in the case of marriage, refused to match in affinitie of Strangers, but toke themselues wiues out of their owne people, & thereby were blessed in their children.

My sonne, set thy minde alwayes vpon thy businesse which thou hast in hand. Do not that vnto another man, which thou wouldest not haue to be done to thée. Kéepe not the wages of the hired worke-man from him, no, not one night after the day that thou didst couenant with him to pay: that God may reward thée accordingly. Abstéine from drunkennesse, and take not delight in any wickednesse.

Giue of thy meate vnto the hungry, and with thy raiment cloath the naked. Whatsoeuer thou maist spare, bestow it in almesdéeds, and doe it not vnwillingly: for this is truely to poure bread and wine vpon the sepulchres of the iust. Giue eare vnto euery man that giues thée good counsel. Desire of the Lord at all times to direct thy waies and thy counsels: for the counsell of man lyeth not in his owne hand, but in the hand of our good and Almightie God, who

bringeth

bringeth to passe whatsoever he will, pulling downe some and setting vp others. My sonne, keepe all these my sayings and precepts, and haue them alwayes before thine eyes: and be of a good courage, for the Lord will be thine aide and defence, if thou serue him with all thine heart, and all thy strength.

Now my son, because I do not know when I shall die, I will make thée acquainted with the money which I deliuered vnto Gabael my néere kinsman, who dwelleth at Rages in Media, and it is tenne Talents. If thou feare God, my Sonne, and kéepe thy selfe from all wickednesse, thou shalt obtaine great riches of him.

Tob. Father, I will be ready to doe all things, euen as you haue commanded me. But I pray you, aduise mé by what meanes I shall come by the money which my Cosen Gabael hath: for neither doth he know me, nor I him, neither doe I know by what token to demand the money, neither can I tell which way to go into Media.

Tobi. As for a Token, say this: that when he had deliuered vnto me his purse, I said. Take it of my hand, and that now

it is twenty yeares since I deliuered the siluer into his hand. As for the way to Media, seeke thée out some trusty man to goe with thée, and I will pay him for his paines. Goe thither my sonne, while I am yet aliue, and demaund the money. The Lord God of Israel kéepe thée in thy iourney, and procure thée the goodwill, loue and fauour both of him, and of all those that shall sée thée: and the Lord God be thy guide to lead thée forth, and bring thée backe again to vs safe and well, before I die.

Tob. Father, I will goe to séeke for a companion & a guide to goe with me. And perhaps ponder is one that will be content to be the man. For I sée a young man standing in the high way handsomely trussed vp, and (as it séemeth) ready to goe on a iourney.

Raphel. Young man? What countryman art thou?

Tob. Sir, can ye intend to trauell with me into Media?

Raph. Surely I know all that countrey, and I haue lodged sometimes with Gabael our countrieman, that dwelleth at Rages, in the marches of Media: & Rages is from Ecbatane, distant two daies iourney, and

and it is in the mountaines, but Ecbatane is situate in the plaine or champion countrey.

Tob. I pray you stay a little while, (if it please you) and I will tell my father what you say. For I am to goe thither, and I would very gladly haue your company, and if you be so contented, I will pay you for your iourney.

Raph. Goe quickly then, and I will stay here till thou come backe againe: but tarrie not long.

Tob. Father, I haue met with an honest man, one of our flocke, and he is contented to goe with me.

Tob. Call him hither to me, that I may know what countryman he is, and see whether he be likely to be a companion trustie inough for thée.

Tob. I will forsooth. Heare you, countrieman, my father intreateth you that you will come in to him.

Raph. I will. God saue you, O man of God.

Tobi. If I were well and in good case, how come these pittiful accidents vnto me, that I should be blind, and thus sit groaping in the darke?

Raph.

Raph. Sir, hée that hath taken away thy sight, and made thée blind, will also heale thee, to recouer thy sight, because thou art a good man.

Tobi. God graunt it so. But let vs come to the matter.

Brother, this my sonne Tobias will take his iourney into Media: will you goe along with him, and I will pay you for it?

Raph. Indéed I can goe thither, for I know all the waies, and I haue trauelled ouer all that countrey, and I am perfect in the mountaines.

Tobi. What countreyman art thou? What kinred and friends hast thou? and where doest thou dwell? or where wast thou borne?

Raph. What néede you to aske any more questions? When you haue gotten one that will beare your sonne company, according to your hearts desire it may suffice.

Tobi. Yet brother, I would know thy name, and of what countrey thou art.

Raph. I am thy countrieman, my name is Azarias the son of Hananiel, of the familie of Solomites the elder.

Tobi

Tobi. Gods blessing light on thée, and well maiest thou spéed: but be not offended with me, because I desired to know of what race thou camest. Thou art my countrieman, and art come of a worshipfull and worthy stocke. I perceiue thou knowest Hananiel and Nathan, the two sonnes of Solomire, which went with mée to Ierusalem, when we dwelt in the land of Israel, there they and I worshipped God together, and they neuer reuolted vnto the worshippe of strange Gods that were in the country, as the rest of our brethren did. Wherefore brother, goe on Gods name with my sonne in his iourney, and in Gods name returne as happily vnto me againe. I will giue thée, so long as yée are abroad a Groate a day, and thy diet with my son, thou shalt fare no worse then hée. And if it please our good and mighty God, that yée returne both in safety againe, I will make thy wages better.

Rap. Feare nothing, old father: for your sonne and I will goe safe, and returne safe.

Tobi. Sonne Tobias, make thée ready, take thée such things as are necessarie for thy iourney, and goe along with this our brother,

brother. And God almightie lead you forth and bring you backe againe safe and sound: and prosper this iourney vnto you, by the guiding of his Angel.

Tob. Farewell my deare and louing parents.

Tobi. Farewell sonne: and God be thy good spéed.

Anna. Oh, oh, oh, oh.

Tobi. Why wéepst thou?

Anna. Canst not thou tell why? Art thou not afraid to send away thy son from thée, which might haue tarried in our presence, and hane béene a comfort to our old age? As though God would not haue maintained vs without that money.

Tobi. Feare not sister: for he shall come and goe safely: and thou thy selfe shalt see him with thine owne eyes returne in health and good case. Our God will send his Angell with him to prosper him in his iourney and to bring him againe safe.

Anna. But alas!

The Sentence.

1 It is the duety of Parents to giue their children godly instructions.

2 God giueth his Angels charge ouer the Godly.

Asmodeus.

Asmodeus. Tob. 6.

Speakers: { Raphael. Tobias. / Raguel. Edna.

Raphael.

BRother Tobias, we are now come within the sight of Ecbatane: we will lodge this night at Raguels house He is an old man, and he hath one onely daughter, faire and beautifull, and her name is Sara. I will be in hand with him to give her to thée in marriage. She is a woman of good towardnesse, and wittie, and her father loueth her exceedingly well. Hearken to me and séeke to winne her, and when we come backe againe to Rages, we will solemnise the marriage. I am certainly perswaded, he will not deny thy request, neither will he giue her vnto a stranger, contrarie to the law of Moses. When we haue done we will carrie her vnto thy Father. What saiest thou to it?

Tob. But brother, I haue heard that the

she hath had seuen husbands alreadie, and that before they haue come to lye with her, they haue beene killed by Asmodeus, as it is reported, a chiefe deuill. Wherefore I am sore afraid lest he kill mee also: which if it should come to passe, I should be the cause of the sorrowful death of my parents, which haue not any other sonne nor daughter to bury them, when they are dead.

Raph. Brother, feare thou the Lord, and be mindefull of him: Remember all the lessons which thy father gaue thée: how he charged thée to take a wife of thine owne kindred, and then I will warrant thée thou shalt not need to be afraide of the deuill. For I am assured that this night, thou shalt haue her giuen thée to be thy wife. Therefore when thou shalt haue a desire to lye with her, rise vp from the marriage bed, & pray vnto the Lord, and beseech him, that of his mercie he will help you, and heale the maide: and then thou shalt lye with her, and shalt haue sonnes by her. But put away all feare, for shée was appointed for thée before the world was made: and by thée, the Lord will deliuer her from the deuill.

Tob.

Tob. Let God deale with me, euen as it pleaseth him But truely, thy speech hath made me not to mislike the marriage.

Raph. Now we draw neere to the house of Raguel: and loe, where hee standeth before his doore. God saue you, sir.

Raguel. God saue you too: Loke here Edna, how this yong-man in fauour, doth resemble my brother Tobias.

Edna. From whence come ye brethren?

Raph. We are of the captiues of Nimiue, borne of the Tribe of Nephthalim.

Ed. Do ye know our brother Tobias.

Raph. Yea, wee know him very well.

Ed. Is he in health, and well?

Raph. Yes, he is well.

Tob. This Tobias whom you call your brother, is my father.

Raguel. O happy day, I will embrace thee. I pray the Lord to blesse thee, my son: for thou hast a good and godly man to thy father Wife! if there be any thing more dainty then other, let it be made ready for supper. I will haue the Ramme killed. I will giue these ghests good entertainment, they shall haue good cheare. Come neare the house, I pray you. We will be merrie.

Tob. Azaria, now it is time to motion

the

the matter of the marriage.

Raph. I remember it well. Raguel, be cause thou hast a daughter that is marri-ageble, and this Yong-man equall to her, and one of thine owne Tribe his desire is that thou wilt giue her him in marriage.

Raguel. I know very well, that it wer better to bestow her vpon thée, then vpo another. But I will tell thée the trueth. I haue giuen her already to seuen men, (I would haue thée to know it) who all dy before they came to lye with her. But ea and drinke, and be merry, and let this ma ter passe.

Tob. Thou shalt not get mée either t eate or drinke, before thou hast granted m that I shall haue her in marriage.

Raguel. Seeing thy mind is so set vpo her, take her vnto thée, shée is thine: and be cause ye are both of one kindred, I giue he thée in marriage, according to the Law o of Moses and the custome of Israel. Com hither, Sara: Here, take her Tobias. Th Lord God of heauen, kéepe you safe th night, and shew his mercie vpon you.

The Sentence.

1 The works of the godly are done by th appointment and direction of God.

2 Th

2 The godly will moderate euen their lawfull pleasures, and will not become seruants to them.

3 The godly put the deuill to flight, and he hath no power ouer them.

Raguel. TOBI. 10.

Speakers: { Tobias. Raguel. Sara.

Tobias.

NOw my father in law Raguel: it was thy pleasure that I should tarrie with thée fourtéene daies, to passe the time merily & comfortably with my wife Sara, thy daughter; and I haue fulfilled thy request. Now therefore séeing the time is ended, I pray thée, let me go home againe: for my father and mother looke euery day to dye, and they doe not thinke that I haue any businesse in this place, by this time.

Raguel. Son, I am sorrie that I requested no longer time of thée, but there is nothing to hinder, it but that it may be longer,

if thou wilt. Tarry therfore with me a little longer, and I will send a messenger to thy father, to tell him all the matter how it standeth, that hée may not take thought for thée.

Tob. I beséech you heartily stay mée not: for I greatly desire to returne vnto my parents.

Rag. Séeing thou art so earnest, I will not stay thée against thy will. Behold here, I giue thée my daughter Sara, and one halfe of my goods. God spéed you well.

The Lord God of our fathers, make you fruitfull, and giue mée children by you, which may liue according to the Law of the Lord. Come, let me kisse you, before ye goe. Daughter, sée that thou haue thy father in law, and thy mother in law (which now are thy parents) in great reuerence. Loue thy husband, gouerne thy familie, kéepe thy house in good order, kéepe thy selfe from blame and shame, that by thy good carriage wee may heare a good report of thée, while we liue, which we shall be glad of. And thou my sonne Tobias, farewell: the Lord God of heauen bring thée safe home, and grant that before I dye, I may sée children of thée and my daughter Sara,

which

which may serue the Lord, and be acceptable in his sight. Behold I haue giuen my daughter Sara into thy hand, doe not euill intreate her, or vse her hardlie at any time. Goe on your iourney, and God spéed you.

Sara. Farewell my deare and louing parents: fare ye well my kinſ-folkes and all my friends.

Tob. Farewell father in law: farewell mother in law: fare yée well all. I giue thankes vnto the Lord which hath ministred such comfort vnto mée, and bestowed such wonderfull benefits vpon me.

The Sentence.

It is the part of the wife to follow her husband, and for him to leaue both parents and countrie. For the bond of marriage is strickter then the bond of Nature.

Tobias. Tobi. II.

Speakers. { Raphael. Tobi. the father.
Anna. Tobias the sonne.

Raphael.

BRother, thou knowest how carefull thy father and mother were for thee, when wee left them. Wherefore thou & I will go before to the house, and thy wife, with her seruants, and the rest of her company shall come after.

Tob. Well, content.

Raph. Make ready the gall of the fish which thou didst open at the river Tigris.

Anna. A ha, A ha. Husband: I see my sonne Tobias comming with his companion, I will runne and meete him.

Raph. The eyes of thy father which is now blind, shall with this gall be opened and healed. Therefore when thou comest vnto him, annoint his eyes with this gall, and when hee feeleth the smarting of the gall, he shall rub his eyes, & so the white

thereof ſhall go away, and he ſhall ſée heauen and thée, with ioyfulneſſe.

Anna. O my ſonne, now I deſire not to eſcape death any longer, ſéeing it is my hap to ſée thée againe.

Tob. God ſaue you deare mother: but yonder comes my father to méet me. Alas he is fallen downe, I will runne to him. O my father, God ſaue you.

Tobi. God ſaue thée my ſonne, thou art moſt heartily welcome. How doeſt thou?

Tob. Very well I thanke God, good father: but giue me leaue to annoint thine eyes with this gall: for I hope, it ſhall doe thée good.

Tobi. I will ſuffer thée willingly to doe it.

Tob. Let vs pawſe a while.

Tobi. I féele the ſmarting of the gall vpon mine eyes.

Tob. Rub thine eyes with thine hand.

Tobi. O miracle beyond all expectation, wonderfull! Now I ſée thée plainely my ſonne. Come embrace me.

I thanke God, the Lord God of the Iſraelites, which giueth light to the blind, and hath opened mine eyes: whoſe name

can neuer sufficiently worthily be praised: who hath bestowed such a rich benefit vpon me, as is the light of mine eyes. He woundeth, and he healeth: he killeth, and he giueth life: to him I giue thankes, who hath both prospered thy iourney, and brought thee backe againe to vs in health, & merrie.

The Sentence.

1 God at last in his owne time deliuereth his children from their misery.
2 Healing medicine smarteth.
3 We must giue thankes to God for euery good thing.

Raphael. TOBIT. 12.

Speakers. { Tobit. Tobias. Raphael.

Tobit.

SOn Tobias, let vs pay this man which accompanied thee in thy iourney, his wages, and that with vantage.

Tobias. Father, if you thinke good, I shall haue halfe of the money which I brought from thence; for hee hath taken

great paines, and done much good: he was my guide thither, and brought me backe againe, and her hath healed my wife, and brought the money from our cosen Gabael: and lastly he hath healed thine eyes: for all which good turnes, what due recompence can we make vnto him?

Tob. Come hither Azarias. Brother, here, receiue your wages for your trauell: euen halfe the money which thou broughtest from thence, and so farewell.

Raph. Stay, sing ye a new song vnto the Lord, and giue him thankes and set forth his name, for his so great benefits bestowed vpon you: and by often prayers and supplications and giuing of almes, seeke to please him as long as you liue. For the continuall worke of almes-giuing to the poore prenaileth more with him, then great heapes of golde and siluer: whereas such mercifull dealing deliuereth from death.

Surely, I will conceale nothing from you of the truth of the matter. At such time as thou & thy daughter in law Sara, in great anguish of minde, did pray vnto the Lord for help, I did carrie vp (take notice of it) your prayers vnto the throne of Maiestie, & when thou didst bury the dead,

I ſtood preſent by thee, and in thine aduerſitie (for ſo the Lord vſeth to make triall of his children) I was ſent of the Lord to heale thee, and thy daughter in law, Sara: and I am Raphael the Angel: one of the chiefeſt that waite at the throne of glorie. Feare yee not, it ſhall goe well with you. Giue thankes vnto God for ſo great benefits as hee hath wrought and done to you. And in that (ſo long as I kept with you) yee ſaw me eate and drinke, it was a viſion which was before your eyes: for I did neither eate nor drinke. Wherefore prayſe all theſe things in writing, that they may admoniſh you of your duty towards God all your life long, & teſtifie this thing vnto all ages for euer, and giue thanks vnto the Lord, and kéep a holy remembrance of him: & let me now depart, that I may go againe vnto God, from whom I was ſent vnto you.

The Sentence.

1 God oftentimes prouideth for the good when they thinke not of it.
2 By croſſes, God bringeth thoſe that are his, vnto happineſſe.
3 The beginnings of the godly are ſorrowfull: but their endings ioyfull.

Achi-

Achior. Iudeth. 5.

Speakers: { Holofernes. / Achior. The Nobles.

Holofernes.

YE men of Chanaan, tell me what you know, concerning the people of this Nation, which dwell in the mountaines: what cities do they inhabite, what Armies haue they, wherein lyeth their greatest strength, vnder what king are they, who is the Leader of their Armies, and what is the cause, that of all the men of the West, they onely refused to come out to méete mée?

Achior. Oh, my Lord, vouchsafe to heare thy seruant speake. I will declare vnto thée all the matter as it is, concerning this people in the Mountaines, which inhabite the coasts bordering vpon you: and I will not tell thée any vntruth.

This People came of the stocke of the Chaldeans, which at the first dwelt in Mesopotamia: for when they refused to worshippe the gods of the Chaldeans,

and

and forsoke the customes of the countrey, and made choise to worship the onely one God of heauen, the Chaldeans thrust them out from amongst them, and then they fled into Mesopotamia. When they had there dwelt a while, their God commaunded them to remoue into Chanaan: so they obeyed him, and while they dwelt there, they gathered great store of siluer and gold, and got abundance of cattell. Afterward, when a famine grew great in Chanaan, they came downe into Egypt, where they dwelt so long, vntill they increased to a multitude that could not be numbred. But when they were cruelly handled, by the king of Egypt, and forced as slaues to make Brick, they called vpon their God, and he smote all Egypt, with such plagues, as by no meanes could be auoided. By this meanes, the Egyptians were inforced to let them go away from them.

But afterward, when the Plagues were past ouer, & they sought to call them backe, and to bring them into bondage againe, God dissoyned the red sea for them, so that on either side the water stood vp stiffe as a wall, and they went through the middest of the sea, as vpon drie land: and when the

Hoss

Holk of the Egyptians assayed to follow them the same way, the water closed together againe, and drowned them: so that of an innumerable multitude, not one escaped to beare any tydings.

When they had thus passed over the red Sea, they came into the wildernesse of mount Sina, where no men (at any time) were able to abide or dwell. There they had bitter waters turned into swéet for their drinke, and they received food from heauen fortie yeares together: and whither soeuer they went, God did alwayes beat downe their enimies before them: without either Bow, Arrow, Buckler or Sword: and there was not any people able to resist them, except when they fell away from the seruice of their God. For as often as they worshipped any other God then their owne, they were spoiled, and suffered all the reproch in warre that could be: But as often as they came againe to the seruice of their God, the Lord God of heauen gaue them strength to ouercome their enimies.

At length, they destroyed the Chanaanites, Iebusites, Pheresites, Hittites, Heuites, Ammonites, and the valiant Hesbonites,

and

and dwelt in their countrey and townes. And as long as they kept themselues from offending their God, they inioyed much good, and receiued many benefits, and their God (which hateth iniquitie) did prosper them. And heretofore, when they declined from that maner of liuing, which God had appointed them, they were destroyed in diuers battels, by diuers people: and in the end many of them were led away captiue, into forreine countreys, and their temples destroyed and made euen with the ground: and their townes taken and rifled, and wasted by their enimies.

But now being turned vnto their God, they are gathered together againe, and they dwell in the Mountaines, which before were vast and desolate, and they possesse Ierusalem, wherein they haue a Temple.

Wherefore my lord, Holofernes, it must be inquired whether they be in any fault, and whether they haue sinned against their God: for if they haue, we shall easily (by his permission) ouercome them: but if they haue not sinned against him, I thinke it best that we giue ouer the battell, lest their God fight for them, as he was wont to do, & so we become a reproch to all the world.

Nobles.

Nobles. What is hée that speakes such glorious words of the Israelites, and ascribeth so much vnto them, that hée weeneth that they are able to withstand the Host of great Nabuchodonozor? They are weake men, and vnexpert in warre. Truely, Holofernes, they are not able to abide one assault of thine Armie. Come, let vs set vpon them: and so Achior shall see, that they may be conquered.

Holofernes. Sirrha, because thou hast (like a godly Prophet) foze-told vs, that the Israelites shal be defended by their God: that thou mayest know that Nabuchodonozor is the onely God, against whose invincible power, their God is not able to stand: wee, whom hée hath sent vnto them, will vtterly destroy euery one of them, and trample vpon them with our hozses, so that their Mountaines shall stand in blood, and their fields shall be filled with dead bodies: and they shall sooner lacke strength to flée away from vs, then wée power to destroy them. This is the inevitable decrée of Nabuchodonozor, the lozd of the earth. But thou Achior, an hireling of the Ammonites, which hast prophesied so divinely vnto vs: goe, and be partaker of their great power, whom

whom thou doest so much preferre before vs: get thee to them, that thou mayest perish with them, (as thou deservest) and be slaine by our Armie together with them.

But if thou trust so much to thy vaine Religion, that thou thinkest I am not able to performe that which I undertake, why dost thou looke so pale for feare? Here thou art safe inough, thou shalt not die, but among them, of whom thou dost prophecie, that they cannot perish. You that are of my Guard, carry this fellow vnto his Countrey-men, the Israelites, that he may be partaker of their destruction, rather then our victorie.

The Sentence.

1 Trueth is hated of the world: euen when they enquire of the trueth, they will not heare the trueth.
2 The eares and houses of Princes are full of Flatterers.
3 He that loueth a flatterer, loueth his owne destruction.
4 Pride goeth before the fall.

Iudeth.

Iudeth. Iud. 8.

Speakers. { Iudeth. Ozias. The reſt of the Senators.

Iudeth.

HEarken, O ye Gouernours, of the people of Bethulia: You promiſed the people, (yea, and that with an oth) that after fiue dayes, yée would yéld vp the Citie into the hands of the enimies, vnleſſe God (in the meane time) did ſend you ſome helpe. Doth it become you to preſcribe a time for Gods mercy, and will you appoint him a day at your pleaſure? will this (thinke you) moue God vnto mercie, or will it not rather prouoke him to anger? Tell me, you that tye the will of God, to ſuch a ſhort time: are you able to ſearch out the minde and intent (I will not ſay of God) but of men? what ſay ye for God, who is the Author and Creator of all theſe things ye ſée? doe you know his minde? Nothing leſſe, my brethren. Doe not prouoke the Lord to anger, who if hée will not

not help you within fiue dayes, yet he can help you when his will is: Hée can any day either defend you, or giue you vp into the hand of the enimies. But séeke not you to fathome the depth of Gods counsel. For hée will neither be terrified by threats, (as men are) nor restrained for any mans pleasure.

Wherefore let vs looke for health and help of him, and let vs séeke for his ayde. For I hope, that for his mercie he wil heare our prayers, séeing there is not at this day neither Tribe, Familie, people or Citie of vs, that worshippeth any gods made with hands: which sinne (heretofore) was the cause, that our fore-fathers were spoiled and walked with warres, and miserably afflicted by their enimies. But we acknowledge not any other God, and therefore we haue cause inough to hope, that he will neither despise vs, nor our Progenie. But if we happen to fall into the hand of our enimies, wée shall not onely hurt our selues but also all Iuda besides, and we shall lay open our Temples and places of worship to the spoile of our enimies, the prophanation whereof, and the feare of all our kindred, and the captiuitie of our Nation, and

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the desolation of our inheritance, God will lay to our charge, and impute to our rashnesse and will punish vs wheresoeuer wee shall be in bondage, so that we shall indure all maner of indignities and reproches, at the hands of our masters: and yet neither will such bondage procure vs the fauour of God, but it will bring vs into all the reproches amongst men.

Wherefore brethren, seeing all the rest of our brethren relye vpon you, and on you, depend the Sanctuarie, the Temple, and the Altar: tell our kindred and friends that they must not dispaire, but take patiently and quietly whatsoeuer shall happen, and that in all these things wee must giue thankes to God, who tryeth vs, to see what is in vs, as in times past hee tryed our fathers. Call to minde the condition, and estate of Abraham, Isaac, Iacob, Moses, and all other the true worshippers and friends of God: remember how many, how great, and how diuers the troubles were, which they suffered. On the other side, set before your eyes, those that tooke not Gods visitation patiently, but thought and spake contemptuously of him in their extremitie and tryall: And remember

how they were miserably destroyed and killed, euen by serpents. Wherefore let vs not follow these men in their desperate courses, but let vs imitate the faithfulnesse and religious dealing of the former: and let vs thinke with our selues, that God doth not punish vs with extremities as enimies: but as seruants that haue offended, and broke his will, so he doth chastise vs with the wholesome medicine of correction.

Ozias. Surely, all that thou hast spoken is right, and no man can gaine-say it. Neither is this the first time, that thy wisedome, vnderstanding, and policie hath shewed it selfe, but euen from thy youth it hath béne commonly séene, that these vertues haue bene singular in thée. But thirst compelled the people to desire, and the people compelled vs to sweare, and we hold it a great sinne to breake our oath. Wherefore pray thou to God for vs, (which art a godly and deuout woman) that we may haue some raine, and that our pooles may be filled with water, that we die not for thirst.

Iu. Then, therefore as you are of opinion, that those things which I haue spoken, are

of

of God, so also make prose, whether that which I haue determined to doe, proceed from him, and pray ye to God, that he wil bring my purpose to good passe: for I am about to do such an Act, as shall be remembred, & commended of all posteritie. This night yée shall stand at the gate of the citie, and I and mine hand-maid will goe out, and I hope, that within the fiue dayes, wherein yée promised to yéld vp the Citie, the Lord will send help to the Israelites, by my hand. But I would not haue you to inquire what my purpose is (for I will not tell you, vntill the thing be done) nor to make any other question, but onely pray vnto God for mée, vntill I come againe.

Ozias. Farewell heartily: and God be thy guide to worke reuenge vpon our enimies.

The Sentence.

1 We must not prescribe vnto God, what he shall doe for vs.
2 The guiltlesse must hope well of God, when they are in most desperate case.
3 Innocencie, is a great defence.

Holofernes. IVDETH. 10.

Speakers: { Watch-men. / Iudeth. } { Souldiers. / Holofernes.

Watch-men.

STay, woman: What Countrey-woman art thou? whence commest thou? and whither goest thou?

Iudeth. I am an Hebrew woman: who because I knew certainly, that the Hebrewes must at last come into your hands, I haue broken away from them, and am going to Holofernes your captaine, to reueale their secrets vnto him, and to tell him which way he may easily conquer all them that dwell in the mountaines, without the losse of any of his men.

Watch-men. Thou hast taken a good course to saue thy life, in comming to our master, and that so quickly. We will bring thee to him. Therefore, when thou art there, let not thy heart faile thee, but lay open before him all thou hast to say. This

we can assure thée of, that thou shalt finde him very friendly.

Sirs, come, let vs bring her to the Captaines tent. The rest of you shall kéepe the watch in the meane time. One hundred of vs will goe with her.

A Souldier. Hoe, sirrha, whither make you so much hast, so early this morning, with all this company?

Another. There is a report, that there is a woman of the Hebrewes fled from them, and is carryed to our Captaine: shée is a woman of excellent beautie.

Souldiers. Let vs goe and sée her. O rare woman! Who would not make warre against the Hebrewes, which haue such women as these amongst them? who would not fight, till shée die, for such a one?

Iudeth. God saue thée, most mightie Captaine.

Holofernes. Lift her vp, you that are of my guard, let her not kneele. Be of good cheare woman. Be not afraid. For I neuer hurt any one that would become subiect to Nabuchodonozor, the lord of all the earth. And if thy people (which trust so much vpon their dwelling in the mountaines) had not despised me, I would

neuer haue lift vp speare against them. But they haue brought this mischiefe vpon their owne heads themselues.

But tell me: Why art thou fled from them to vs? Whats the matter? For thou art safe by thy comming hither: take a good heart to thée: for thou shalt liue both this night and hereafter, and no man shall hurt thée, but thou shalt be aswell intreated, and as kindly bled, as any of the seruants of my lord, king Nabuchodonozor.

Iudeth. Marke therefore, my good lord, what I shall say, and remember it well, for I will tell thée nothing that is false: (farre be it from me to abuse thée so) but I will tell thée such things, as if thou wilt looke vnto them, God shall bring the matter to passe for thee, and thou shalt not be deceiued of thy purpose.

Long may Nabuchodonozor, the king of all the earth liue, and well may his power committed vnto thée prosper: he hath sent thée to reforme all persons, and by thy meanes, not onely mortall men shall doe him seruice, but euen the wilde beasts, and the cattell, and fowles of the ayre, shall by thy power be brought into subiection vnder him. For not wée onely, haue heard of thy

thy wisdome, and the sharpnesse of thy wit, but it is also a report, throughout all Nations, that thou onely art the best in all this kingdome: the most valiant in warre, and in feats of armes most expert. And we have heard also what Achior sayd, at thy counsell table, and what answere thou ganest him. For when the men of Bethulia had taken him, and examined him, he told them all the matter. And I would not wish thee to esteeme lightly of his wordes, but beare them well in minde, for they are true: and our Nation cannot be conquered and subdued by force of Armes, except they provoke their God against them, by some ill meanes.

Wherefore that thou mayest not lose thy labor, nor take all this paines in vaine, waite a time til they have committed some offence, which they have already in minde to do, and then when they have therby provoked God, they will easily procure both to themselues destruction, and to thee victorie. For when their victuals and water faile, they have determined to take the cattell, and to devoure all that for food, which God in the Law hath forbidden them to taste of: yea, they have determined to consume the

first fruits of the Wheate, and the Tythes of the wine and oile, which they had reserued as holy for the Priests, (which stand before God at Ierusalem) which it is not lawfull for any of the people to touch with their hands.

And that they may doe these things the better: they haue sent vnto Ierusalem (for the men of Ierusalem haue done the like,) they haue, I say, sent messengers, to procure licence from the Senate, to doe thus. Which licence when they haue in their possession, they will doe as I haue said, and then shall they come into thy hands.

These things my lord, as soone as I knew certainely I fled from them, and am come to thee to doe such an exploit with thee, as all men shall wonder at, that shall heare thereof. For I am a religious woman, fearing God, and I worship the mighty God of heauen, day and night. In the meane while, during my stay with thee, my Lord, I would haue recourse in the night time into the valley, and there I will make my prayers vnto God, who as soone as he hath reuealed vnto me their sinne, which they haue done, I will with all speed come and make it knowne vnto thee. Then those

shall

shalt goe forth with all thy power, and none of them shall be able to withstand thee. Then I will bring thee through the middest of Iurie, into Ierusalem, and will place thy chariot in the middest of the City, that thou maiest drive them before thee, as sheepe that are without a shepheard: and there shall not so much as a dogge moue his tongue against thee. Lor, these things were told me before hand, and I was sent to make thee privie thereof.

Holof. God hath done well, in sending thee before the people; for by this meanes we may obtaine the victorie, and the enimies of my lord the King shall come to ruine. But as thy beautie is excellent, and thy speech eloquent, so if thou wilt performe that which thou hast spoken, thy God shall be my God, and thou being seruant to Nabucodonozar, in his house, shalt be famous through out all the world.

Come, where be yee my seruants: carry this woman into my Cellar, and give her meate and wine, of that which is for my owne provision.

Iude. Sir, I hope you will pardon me: I may not eate of any of your meate, except I would procure euill vnto my selfe.

But

But I will eate those things which I haue brought with mée.

Holof. What saiest thou? when those things are spent which thou hast brought with thée, how shall we supply thée againe with such like victuals?

Iudeth. As thy soule liueth my Lord, I shall not spend that which I haue, before the Lord hath brought to passe by me, that which he is determined to doe.

The Sentence.

1 He that will not heare the truth, is worthy to be deluded by lyes.
2 He that will not beleiue the truth, is easily caught with a lye.
3 The beauty and talke of a Woman is deceiueable.
4 He that refuseth good counsell, falleth into ill counsell.

The

The *Manly Woman*. Iud. 13.

Speakers. { Iudeth. / Watch-men. / Citizens. } { Ozias. / Achior.

Iudeth.

WHat hoe: ye Watchmen, open the gate. Our Lord God is with vs, who this day hath giuen vnto the Israelites a famous and notable victory.

Watch-men. Sirs, I heare Iudeths voice. Come, let vs goe downe quickly to the gate. Call vp the gouernours of the Citie. Light vp your torches, set out your lights.

Iude. Abra, my maide, see that ye haue his head ready when I call for it. When I aske thee for it, presently giue it me out of the bagge, and the Canopy with it. For all the Citie will be here by and by.

Citizens. Sirs, giue light with your torches before. Porters, open the gate. Let Iudeth come in, that we may see what newes he bring eth.

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Iude.

Iudc. Oh sirs, praise God, which hath not turned away his mercy from the house of Israel, but hath this night, euen by my hands destroyed our enimies.

Behold, here is the head of Holoferne your enimie, the great Captaine of the Assirians. Behold, here is the Canopie vnder which he lay drunke: whom being rauished with my beautie, God hath brought to his end, by the hand of a woman: and yet he hath kept me, both when I went in, and so long as I was there, and when I came out, pure and vndefiled, and hath not suffered mee to be violated of him. And now that I haue ouercome him and that I haue escaped the souldiers, and that ye are deliuered, I am a glad woman: and I beseech thy erhort you, that you will praise God for his goodnesse and inestimable mercy.

Cuiz. Yea we giue thanks to our God which hath put such strength into thee that by thy hand he hath this day brought our enimies to nothing.

Ozias. O woman: of all women thou art most blessed. O what praises shall we giue vnto God, the creatour of heauen and earth? We can neuer sufficiently ertoll his name, which hath turned thy stroke vn-

vnto the destruction of the chiefest of our enimies. By this Act, hee hath this day brought thée to such great renowne, that the praise of thy vertue shall so long remaine in the minds of men, and be published with their tongues, as the memoriall of this Act, done by the immortall God, shall endure: who, euen in our greatest extremitie and distresse of our people, hast not stucke to hazard thy life, and to help vs, when we were altogether discouraged.

Iude. Heare what I will say vnto you, brethren. Ye shall take this head and hang it vpon the battlements of the walles of our Citie. Then, as soone as the Sun is vp, ye shall, being all armed, issue out at the gates in such a troope, as if yée went downe to goe fight against their garrisons. Then it shall happen, (as it must néeds be) that they will runne to the Tent of Holofernes, and when they shall find him dead in his bed, and his head stricken off, they will be put in such a feare, that they will betake themselues to flight. And then ye may follow after them, and by the help of God beate them downe in euery place as they goe.

But first call hither to me Achior the Ammonite,

Ammonite that he may see the head of him that so despised the Israelites: and who also sent him vnto vs with full resolution to destroy him and vs together. Come hither Achior, (the God of Israel, to whom thou gauest testimonie before Holofernes, that he should be reuenged of his enimies) hath this night by my hand, cut off the head of all the Infidels. And for thy better assurance: Loe here is the head of Holofernes, who in his pride & arrogancie despised the God of the Israelites, and appointed thy death in the common slaughter of all the Israelites.

Achior. O happy art thou, so to be accounted not onely in the dwellings of the Israelites, but also among all other nations, at the hearing of whose name, all men shall be incited to praise God. But I pray thee tell me, how diddst thou carrie thy selfe in this matter, that thou wast able to do such an exploit?

Iud. At first when I went from hence (as thou knowest) I fell among the watch, and they carried me to Holofernes: before whom I was commanded, in the great expectation of all them that were there, to tell what business I had to come thither. Where

vpon

vpon I fained my selfe to be a fugitiue, and that in the distrust I had of our power, and the successe of our affaires, I was come to saue my selfe there. And I told them plainly, that those things which thou hadst told them were true, and that this people could by no meanes be ouercome, but vpon the committing of some great offence. Yet I told them, that at that time they were well néere famished, and were determined to eate those things which were forbidden by the law. Which if they did, it was such a hainous sinne, that they should afterward be easily ouercome, and therefore I aduised him to stay al his further intendments, vntill such time, as they had committed that great sinne.

Also I intreated that I in the meane time, while I staied in his Campe, might haue leaue to goe out whensoeuer I would to make my prayers vnto God: and then when I had once vnderstood that they had done their trespasse, I would giue him notice of it, who then presently should haue the victorie of them. Hée beléeued all that I said to be true, and hée graunted mée all that I did desire.

Thus I continued three daies in the Campe,

Campe, in the meane time every night I went into the valley to pray vnto God, and to desire his present help in all humilitie. On the fourth day, hee inuited mée vnto a banquet, and I went thither, and told him that I would doe whatsoeuer he commanded mée. They drank roundly, and made many Caroules; and hee himselfe burning in lust towards me, tooke his liquor freely. When Supper was done, and all the compainie was gone away well whittled, Bagoas the Eunuch, went away so, and made fast the doore of the Pauillion on the out-side, leauing me with Holofernes there alone, who being drunke had laid him downe vpon his bed, and was fallen into sléepe. Then did I appoint my waiting-maid to stand without the chamber, and to watch if any bodie came, that I might haue the safer passage forth: and I heartily prayed vnto God, that he would then assist me and mine. Then comming vnto the beds post where Holofernes head lay, I drew out my crooked sword, and standing close by his bed, with my left hand I tooke hold of the haire of his head, and praying softly with my self vnto God that he would strengthen me in that busines

I ſtroke two blowes at his Necke, withall the force I had, and when I had cut off his head, I rolled his body from off the Bed, and toke away the Canopy, and gaue the head vnto my maiden, who put it into the Bagge, and then we two, going forth as it were (according to our cuſtome) to doe our deuotions, and pray, we came hither ſafely.

Citiz. All is well, we are ſafe: we are reuiued againe. Oh bleſſed night, which haſt deliuered vs from the euerlaſting night of perpetuall deſtruction.

Achior. Although in that which I ſpake vnto Holofernes, touching the power of your God, I ſpake no otherwiſe then I thought; yet now being much more therein confirmed then I was, I doe beléeue: & from henceforth, I will not be accounted onely a man that ſhall ſpeake well of the Iſraelites, but alſo I will be one of their corporation, and a Citizen with them, and I am content to manifeſt the ſame by receiuing the ſcale of Circumciſion.

The Sentence.

Euery man that is inſolently proude, is worthy of a ſhamefull death.

2 Euen by the hand of a woman, God can be reuenged of his enimies.
3 When the Captaine is slaine, the Souldiers are soone ouercome.

Susanna. DAN. 13.

Speakers. { Susanna. / Elders, two. } { The assembly. / Daniel the child.

Elders.

HEarken all ye people, and ye generall assembly of the Iewes: I will relate vnto you the cause wherefore this Susanna, the wife of Ioachim, is brought vnto your iudgement here this day.

Yesterday, when I and my fellow Iudge (who is here) walked in her husbands garden for our recreation, this woman came into the garden, attended on with two waiting maids, whom afterward she sent away, and shut the garden gate vpon her. Anone there came a young man to her, who had there hid himselfe, and he lay with her. And when wee spied this foule act (as

we walked in a corner of the garden) we ranne towards them, and we saw them plainely lying filthily together, and meant to haue taken them, but the man we could not hold, for he was stronger then we: and therefore he opened the gate and leapt out, and ranne away. But her we caught, and demanded of her what young man it was that had beene with her, but she would not tell vs. These things are true, and we testifie the same, by laying our hands thus, on the head of this party guiltie, as the custome is.

Assembly. The matter is plaine inough: they be two graue Elders which testifie it, and reuerend Iudges two: so that it may not be denied. Let her be put to death according to the law

Susanna. O immortall God, which knowest all secrets, and seest all things before they come to passe, thou knowest that these men haue borne false witnesse against me, and thou seest that I am condemned to dye, & yet I haue done none of these things which these men vpon slander & malice haue inuented against me.

Eld. It is no maruell though she deny such a foule and filthy Act. But what then?

Let her be carried away, and had to the place of punishment, that such a detestable Act as this may be punished, and such a filthy blot remayne not among the people.

Daniel. But I protest, that I will by no meanes consent vnto the death of this woman.

Assemb. What meanest thou by this that thou hast spoken, and why art thou so earnest in it?

Dan. Are ye such fooles, O yée Israelits, that ye will condemne a daughter of Israel, before ye haue either examined the matter, or found out the truth, onely vpon such a bare allegation? Come backe againe, goe into the Court, for I say that these men haue borne false witnesse against her.

Eld. Come thou therefore and take thy place vpon the bench betwéene vs, and giue thy iudgement, séeing God hath giuen thée the wisedome of an Elder.

Dan. Put me these two men a sunder, the one from the other, that I may haue the examination of them. Bring this fellow hither to me first.

Thou old wretch, that hast long practised falshood, now thy sinnes are fallen vpon thine

thine owne head, euen thy sinnes which thou didst commit, when thou gauest wrongfull iudgement, in condemning the innocent and guiltlesse people, and sréeing the guiltie and the transgressors, where as God hath forbidden to put the innocent and the iust to death. Now therefore if thou didst sée this woman, in such shamefull manner as thou hast reported vnto the company, tell mée vnder what trée didst thou sée them together?

1 Elder. Vnder a Lentiske or Masticke trée.

Dan. Well thou hast spoken a lye against thine owne head. For now the Angel of the Lord, hath receiued a charge from him, to cut thée in péeces.

Come sirs, haue him away, and bring me hither the other.

O thou séed of Canaan, and not of Iuda: beautie hath deceiued and bewitched thée, and thy lust hath subuerted thy mind, and taken away thy wittes. Thus haue you dealt with the daughters of Israel, which for feare, were glad to kéepe you company for your pleasure, but the daughters of Iuda would not endure your wickednesse. Go to therefore; vnder what trée

didst thou finde them two lying together?

2 Elder. Under a kinde of Oake tree: which some call an Holme tree.

Dan. Thou also hast made a proper lye against thine owne head: and now the the Angell of God is ready with a sword to cut thee in two, and so to destroy you both.

Assem. Oh the great goodnesse of God, which neuer forsaketh them that put their trust in him. Let vs carrie these most lewd and wicked old men to the place of execution, that according to the Law, they may die the same death which they haue deuised against this guiltles and innocent woman.

The Sentence.

1 Wicked men seeke to couer one sinne with another.

2 God heareth the prayers of the Innocent.

3 The wicked fall into the ditch which they digged vp for the godly.

The *Chaldeans*. DAN. 2.

Speakers: { Nabucodonosor. / The Chaldeans.

Nabucodonosor.

NOw ye Southsayers, Inchanters, Diuiners, Wizzards, Chaldeans: ye that foretell, & gheſſe at things before they come, and are expert in the opening of darke and obſcure ſecrets. Rid me of a ſcruple and care which troubles my minde, and expound me my dreame, for I am very carefull to know the interpretation of it: and for this cauſe haue I called you together.

Chaldeans. O King: we pray that thou maiſt liue for euer. Tell vs thy dreame, and we will interprete it.

Nabucodo. I haue forgotten it. But if you doe not declare vnto me, both the dreame and the meaning thereof, your liues ſhall be put to death with great ſhame, and your houſes ſhall be made euen with the ground. But if ye can ſhew them

both vnto me, I will well reward you and promote you to honour in my kingdome. Therefore if ye be wise, do it.

Chald. Thou art to tell vs the dreame, O King: and we are to take vpon vs the interpretation of it.

Nabuca. Verely I see that ye make this an occasion of excuse, because that ye see the matter is out of my remembrance. But it will not serue your turne. For vnlesse you take this suspition from me, I will make no doubt, but that you haue all consented together to delude me palpably with vaine circumstances, and to spend the time onely in talking. Wherefore tell me my dreame, that I may know also that you are able to interpret it.

Chald. There is no man liuing is able to doe that. Neither was there euer any King or Prince, Potentate or Ruler at any time, that would demaund such a question of any Diuiner or South-sayer. For that which thou requirest, is a thing so hard to tell, that no man can declare it, but the gods onely, which dwell not amongst men.

Nabu. God Lord! What, are ye good for nothing? and doe ye cast a mist before mens eyes, and blind them with the vaine

vaine profession of an excellent matter, when it is nothing so: what vse shall there be of you? what are ye good for? Yée of the Guard, take all these varlets, binde them, and carry them away to the place of execution, and there let them die a shamefull death. I charge and command yée, that this vnlearned and foolish sort of learned and wise-men, be put to death: that they whose liues are profitable to none, their death may be good for them that are liuing.

The Sentence.

1 God doth confound the wisedome of the wise.

2 God wrappeth the wisemen of this world in such straits, that they cannot get out againe.

Daniel. DAN. 2.

Speakers: { Daniel. Arioch. } { Nabucodonosor.

Daniel.

Vnderstand, O Arioch, concerning the wise men that were lately with Nabucodonosor,

donosor, that he hath given thée commission to put them to death. But doe it not: but bring me to the king, and I will undertake to interprete his dreame.

Arioch. I am content to doe so. Follow me.

Dan. I will.

Arioch. I haue gotten a man here, O King: one of the captiues of Iuda, which hath promised, he wil interpret thy dreame.

Nabucod. Art thou the man, O Balthasar, that canst both tell mée, what I did see in my slepe, and what it meaneth?

Dan. The secret which thou desirest to know, O King, neither the Wise men, South-sayers, Diuiners, nor Inchanters can declare vnto thée. but there is a God aboue in heauen, a reuealer of hidden secrets, which declareth vnto thée before hand, what shall come to passe afterward. Therefore thy dreame, and that which thou sawest in thy slepe, was in this sort.

As thou layest in thy bed, thoughts came into thy mind, to imagine or muse what should come to passe hereafter, which thing the reuealer of secrets declareth vnto thée, and he hath opened it vnto me: not for any excellencie of wisdome which is in me

me aboue other men but that I should declare vnto thée what thou didst tosse to & fro in thy mind at that time. In thy slépe appeared vnto thée, an Image of huge greatnes, standing as it were before thine eyes, and fearefull to loke vpon The head therof was made of the purest gold, the brest and armes of siluer, the bellie and legges of braſſe, and the fét were part of iron, and part of clay. While thou didst stand musing and loking vpon it, there was a stone cut out of the rocke (without hands) which fell vpon those fét, and brake them to pieces: and with the fall thereof the iron, clay, braſſe, siluer and gold, was broken altogether, and al the péces thereof, the wind carryed away like chaffe in Summer from the corne-floore: so that no signe thereof remained: and the stone which thus brake the Image, was turned into a great mountaine, which filled the whole world. And this was thy dreame.

Now I will giue thée the interpretation of it. Thou art a King of kings here vpon the earth: That God of Heauen, hath giuen thée a glorious kingdome, and great power, and hath brought vnder thy rule and power all men throughout the earth,

and

and the beasts of the field, and the fowles of the ayre: So thou art the golden head. But after thée shall be another kingdome, worse then thine: which shall be of siluer. Afterward there shall be one of brasse: whose dominion shal extend it self ouer all the earth. Afterward shall come a fourth: which shall be as hard as iron: for as all things are bruised and broken in peices by the hardnesse of yron, so the violence, rigor and hardnesse of that kingdome, shall bruise and breake all things in pieces. As for the fét, and toes of the fét, which thou sawest, part of yron and part of clay, signifieth that kingdome which shall be diuided within it selfe, and shall in part haue the strength of yron, as thou didst sée the yron mixt with clay, and that varietie or diuersitie of the toes, which were part of yron and part of clay, signifieth the diuersitie and inequalitie of that kingdome, which shall partly be strong, & partly weake: and whereas thou diddest sée the yron mixed with clay, so they shall be ioyned together: but they shall not fit one with another, no more then yron can be tempered with clay. In the time of that kingdome, God shall raise vp another kingdome, that shall

not be destroyed in any succession of time, neither shal it be given vnto any other nation: and this kingdome shall breake and destroy all these kingdomes, and it shall stand and abide for euer.

Lastly, as thou sawest the stone taken out of the rocke, without hands, which brake the yron, clay, brasse, siluer and gold: so that great & mightie God, sheweth thée before hand, what shall come to passe hereafter, and the dreame is most certaine, and the Interpretation is true, and agreeable with the matter.

Nabu. O vnmeasurable and vnspeakeable wisedome! Oh wittie, and profound vnderstanding! Bring hither sweet odours and meat offrings: for he is worthy to haue sacrifice made vnto him, & to haue diuine honors done him. O Balthasar, your God truely, is the God of gods, and Lord of all kings, and the reuealer of secrets. This is manifest, séeing thou couldest open such a secret and obscure matter as this is.

The Sentence.

God openeth his secrets to the godly: and by the godly vnto others also.

2 All things grow worſe and worſe, euen vntill the comming of Chriſt.
3 The kingdome of Chriſt is eternall.

The *Furnace*. DAN. 3.

Speakers: Sidrach. Miſach. Abednego. The Cryer. — The Accuſers. Nabucodonoſor. The Nobles.

Sidrach.

WHat meaneth ſo great a multitude of men, gathered from ſo many Nations, all into this place?

Miſach. I cannot tell: but when I conſider that great huge Image, which the King hath commanded to be ſet vp. I am much afraid, that he hath ſome wicked purpoſe in hand.

Abednego. And I alſo am much troubled about that Image, and I am ſore afraid, that he will haue it to be worſhipped.

Sidrach. What ſhall we doe then, if he giue any ſuch commandement?

Abednego. Surely, we will neuer worſhip

worship it, for that were, euen to renounce the worship of God.

Sid. How can that be?

Abednego. Doest thou aske such a question? Shall man, who is the liuely image of the immortall God, fall downe at the fact of a vaine and senceleſſe image, made by a mortall man? what can be done or thought more shamefull or more wicked?

Miſ. Yet I doe not thinke, but to auoid our further danger, we may diſſemble and shew an outward worshippe, ſo that our heart within do alwayes relye vpon God.

Abednego. Fie, fie. Can a man like and allow of his wife, if when ſhe proſtituteth her bodie to another man, ſhe ſay, that ſhe did alwayes ſtill beare her husband in her minde? Would you thinke that this were a iuſt excuſe?

Miſ. Mary, no: I like not that.

Abednego. Why? and the other is euen as abſurd as this. Thou which art made one, wilt thou diuide thy ſelfe, and giue one part of thée to God, and another to the diuell? What fearefulneſſe of minde, or what pernerſneſſe is this? that we which thinke it an honeſt part to ſuffer any death for our mortall maſters, and commend it

in

in others, should be discouraged through feare, and drawne from the loue and dutie which we owe to our immortall God?

Sid. Then what thinkest thou is best for vs to doe?

Abed. Euen to suffer any torment, and to die constantly, rather then to turne one inch out of the right way.

Sid. O manly heart: I commend thy courage. And truely, I was of that opinion too: but I thought to try how thou walt minded.

But peace, me thinkes I heare them command silence, and I see the Cryer stand vp on high: let vs goe and heare the Proclamation.

Cryer. Peace be euery where, and that yée make no noise. I charge you all that are here present, of what people nation, or language soeuer you be, that as soone as you heare the sound of the Trumpet, Harpe, Sackbut, Psaltery, Dulcime and other consort of Musicke, that yée fall downe and worship the golden Image which Nabucodonosor hath caused to be set vp. But if any will not obey this charge he shall forthwith be cast into the hot burning fornace.

Sid. Oh immortall God! what wickednesse is this? Is the world come to that wickednesse and madnesse, that men should worship that as God, which is made with the hands of men, and is farre inferiour to man, and worse then man?

Mis. O mad men. See how they be all fallen downe vpon their faces, and knees! I had rather die an hundred deaths, then doe so.

Accuser. Maisters, doe yée not sée these three Iewes, which neuer fall downe, nor bowe themselues?

Another. Yea, I sée them. Wée must goe tell the king of it. Sirs, you are like to beare of this.

Mis. Well, come: let vs go to the king, if you will.

Abed. What, is constancie and pietie so dead, that in so great a number of men (as this is) no man hath béene afraid to fall downe and commit idolatrie?

Accus. Wée wish long life vnto thee, O king. Thou hast giuen charge, by thy Proclamation, that all men when they heare the instruments of musick which thou hast prepared, shall fall downe and worship the golden Image, and to the rebellious and

obstinate, thou hast appointed their punishment, that they shall be burnt with fire. Now there are certaine Iewes: Namely, Sidrach, Misac and Abednego, to whom thou hast committed the charge of the Prouince of Babylon: these haue contemned thy commandement, and they will neither serue thy gods, nor worship the golden Image.

Nabu. Is it euen so? Is it possible to find any that will refuse to do my commandement? am not I the greatest in all the world? Goe, make hast, bring them hither presently.

Accus. It shall be done.

Nabu. I will teach them to know what it is, not to obey mée. I will make them know that I am king.

Accus. We haue brought thée the men, O king.

Nabu. Now now, Sidrach, Misac and Abednego? Is it so that yée will neither serue my gods, nor worshippe the golden Image, that I haue set vp? What? will yée not now be perswaded, vpon the hearing of Instruments of Musicke, to fall downe? If yée will not, yée shall straight way be put into the Fornace. For is there any God that is able to deliuer you

out

out of my hands?

Sed. Wee take no great care, O king, how to answere thee to this matter. There is a God whom wee serue, who is able to deliuer vs, both from the fire, and out of thy hands: he will deliuer vs, O king. But if it were not so, that he neither were able, nor would deliuer vs, (deceiue not thy selfe) wee would yet, neither worshippe thy gods, nor fall downe to adore thine Image.

Nabucodo. Oh gods! oh, the faith of gods and men! shall any man be so presumptuous, as once to dare to withstand me to my face? Go sirs, carry wood, and put fire to it: make me the Fornace seuen times hotter then euer it was wont to be: lay inough on. And you that are my strongest men of warre, lay hold vpon these three fellowes presently, binde them fast. How now? Wherefore stay ye? ye need not take off their clothes, binde them with all their apparrel vpon them. What ho? dispatch, I will have it so: tumble them into the fire. Let vs see, what their God can doe for them. Make hast ye lazie knaues: I will breake your heads with my Sceptre, if ye delay it a

little longer. O good Lord! See how the fire hath drawen them in, that put the three men into the flame. But what here is another admirable thing: what doe I see yonder? My Lords, did not we cast three men bound into the fire?

Nobles. Yea, my Lord, it was so.

Nabucodo. But I see foure men lose, going vp and downe in the middest of the Fornace, and they seeme not to haue taken any hurt by the fire: and the fourth of them is one of a ropall stature, and like an Angell. This is such a thing, as was neuer heard of. I will goe nearer to the mouth of the Fornace.

What ho: Sidrach, Misac, and Abenego, ye worshippers of the most high God, come forth, come hither.

Sid. We are come, O king: we are deliuered from the hot burning flame, by the goodnesse of God.

Nobles. Good Lord, what a thing is this? what strange miracles do we see this day? See (if ye please) how the fire hath had no power of their bodies, but hath bene so bridled, that not one haire of them is burnt, their garments are sound, and not sindged one whit with the fire.

Nabuc

Nabuco. Well, I giue thankes vnto the God of Sidrach, Misac and Abednego, who hath sent his Angel to deliuer his seruants, that trusted in him: who reiecting the kings commandement, chose rather to yéld their bodies vnto torments, then to serue or worshippe any God, but their owne. Therefore I will make a Decrée, and this Decrée shall be put into all languages, and published to all nations: that whosoeuer shall speake euill of this their GOD, shall be put to a shamefull death, and his house shall be quite rooted out in the kingdome, that his fact may be noted by the memorie and name of the place: for besides this GOD onely, there is no god able to giue présent help, safetie and deliuerance.

The Sentence.

1 The greatest part of the world feareth men, more then God.
2 It is better to dye then to be an Idolater, and to worship Images.
3 The Princes of this world are most cruel, against the most righteous.
4 God can deliuer his children out of the middest of the fire.
5 The godly doe ouercome by suffering.

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The Sentence.

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5 The godly doe ouercome by suffering.

Balſaſar. DAN. 5.

Speakers: Balſaſar. The Queene. Daniel.

Balſaſar.

IS there none of you that can read, and declare mee this Writting, O yee Aſtronomers and South-ſayers? O men fit for nothing! what reaſon is there, I ſhould put you in ſuch place of honor in my kingdome, if when there is moſt need, then you are able to doe nothing.

Queene. God ſaue thy life, O king: I haue heard how thou art diſquicted and vexed, fretting and chafeing with thy ſelfe, becauſe no body can expound this Writting vnto thee. But trouble not thy ſelfe, neither be afraid, for there is a certaine man, (in the kingdome) indued with the ſpirit of the moſt holy gods: whoſe excellent and perfect learning, vnderſtanding and wiſedome, was tryed and ſeene in thy fathers dayes: for which cauſe, the king made him

him chiefe of the Inchanters, Southsayers, Diuiners, and Chaldeans, because it was found that Daniel (for that is his name, although the king called him Baltasar) was of a singular wit and vnderstanding, and did farre excéd all others, in expounding of Dreames; dissoluing of doubts, & declaring hard sentences. Therefore if thou wilt follow my counsell, thou shalt call him hither to thée, that hée may rid thée of this difficult matter.

Balsa. Let him be called then presently.

Queene. Hée shall be here anone: feare it not.

Daniel. I am come, O king, by thine appointment, (who didst send for mée) what is thy pleasure with mée?

Balsa. Art thou that Daniel, which is one of the captiues of Iuda, whom my father brought out of Iuda hither?

Dan. Yea, I am the same man.

Balsa. I am giuen to vnderstand that the spirit of the holy gods is in thée, and that in knowledge, vnderstanding and wisdome, thou excellest all men liuing, and therefore I haue called for thée. But thou shalt heare also to what purpose.

The other night, as I and my Nobilitie

and Peeres of the land were banquetting and making merrie together, deuoide of all care and trouble, behold there appeared as it were a hand, writing vpon the plaister of the wall ouer against the Candlesticke, these few words which I doe shew thee. For the opening whereof I haue sent for all the wise men of Babylon, but none of them can interpret it, no, not so much as reade it. But I heare that thou hast good skill in vnfolding of secret things, and declaring obscure matters: Now therefore if thou canst reade these words and tell me what they meane, thou shalt be clothed in purple, and weare a Chaine of gold, and be my Lieutenant generall ouer the third part of my kingdome.

Dan. Thy gifts O King, keepe to thy selfe: or else bestow them vpon some other at thy pleasure. But I will notwithstanding reade this writing, and make it plaine to thee what it meaneth. Therefore hearken, O King, God heretofore gaue vnto Nabucodonosor thy father, a large kingdome, and brought him to great renowme in the world, and therefore all people and nations stood in feare of him, and whomsoeuer he would, he put to death, and whomsoeuer

ſoeuer he would he punished: he aduanced whom hee thought good, and hée put downe others, as it pleased him. But when he beganne to waxe intollerably proude of his prosperitie, that his heart was puffed vp with too much insolencie, hée was deposed from his Kingly throne, and lost all his honour, and was cast out of the company of men, and turned into the nature of a brute beast, and had his habitation and dwelling among them: Hée did eate grasse like an Oxe, and with his naked bodie, endured the violence of winds, and stormes, and all the ordinary alterations of weather: vntill at length he acknowledged the most high God, and his rule and soueraigntie ouer the kingdome of men, and how he placeth ouer them whom it pleaseth him.

And thou also, O Balſaſar, his of-spring and sonne, thou hast carried thy selfe no lesse insolently and proudly (notwithstanding thou knewest all these things before) for thou hast lifted vp thy selfe against the God of heauen, and lately thou hast taken the vessels out of his house here on earth (that is his Temple) and thou and thy Princes, thy Wiues and thy Concubines,

haue

haue abuſed them by drinking, and bowzing in them. Moreouer thou haſt worſhipped Gods of gold, ſiluer, braſſe, iron, wood and ſtone, which neither can heare, ſée, nor vnderſtand: But vnto the God of heauen, in whoſe hand thy life and all thy waies are, thou haſt done no honour: wherefore this hand was ſent from him, whoſe writing this is. Menſus eſt, Menſus eſt, ponderauit & diuiſit: and the meaning is this. Menſus eſt, God hath numbred thy kingdome, and made an end. Ponderauit, hée hath weighed thée in the ballance, and thou art found too light. Diuiſit, Thy kingdome is diuided, and giuen to the Medes and Perſians.

The Sentence.

1 When moſt neede is, then doe the wiſe men of this world help leaſt.

2 When the Wiſedome of man trembleth and quaketh, & can do nothing, then the wiſedome of God doth moſt of all.

3 Hee that is not wiſe by another mans example, is worthy to be taught by his owne perill and miſery.

4 The kingdomes of this world are in the power and at the diſpoſition of God.

Haman

Haman. Est. 7.

Speakers. {Assuerus. Haman. / Hester. Harbona.

Assuerus.

THou hast made vs a very daintie, and a great feast, my welbeloued wife and Quéene. Thou hast giuen very royall entertainment to vs and our Nobles, wherefore aske what thou wilt, and thou shalt haue it. Tell me what thou desirest, and though it be the one halfe of my kingdome, yet thou shalt obtaine it.

Hester. If I haue found fauour in thy sight, O King: and if it so please thée, I pray thée grant vnto mée, and my people our liues. This is all that I desire. For wée are betrayed, and appointed vnto a shamefull and most cruell death. But if it had béene that wée should haue béene sold for slaues, and kept in bondage, I would neuer haue opened my mouth: albeit yet he must néeds be an vtter enimie to the King, that should

should doe him so much harme.

Assu. O Gods! What is he that dare be so bold, as once to imagine such a thing: Where, or what is hee?

Hester. Behold my Lord, this our bitter enimie, and deadly foe: this Haman, hee is as vile a man as lives this day.

Assu. O the Gods! Oh heauen, O earth! I am set on fire with anger: it makes mee madde, that I should haue any man in my Kingdome so impudent and bolde.

Haman. The King is gone out in a great rage: as farre as I can perceiue by him, I must be hanged. Yet neuertheless I will trie how the Queene is minded, and see if I can procure her to haue some pitie vpon me. But if I preuaile not this way, I am vtterly vndone, I shall perish for euer.

O Queene, I doe not refuse to vnder goe any punishment for my offence, I haue deserued it, and I confesse it: neither can any punishment be too great for my offence: neuertheless falling downe at your feet, by your accustomed clemencie, I humbly beseech you.

Assu. Such a fellow, as neither to

fear

feare of shame, nor in regard of my Maiestie, was afraid to doe such a thing!

But stay, what's yonder! Fie, fie: what is he crept to the Queens bed also? O great Iupiter, will he force the Queene before my face, in mine owne house? Fellowes, lay hold on him, take him, couer his face, he is vnworthy to see the light.

Harbona. But I would you knew also what he hath deuised against Mardocheus, a man that hath very well deserued of your Maiestie, O King: and he is the man by whom the conspiracie against you, was bewrayed: he hath caused a paire of gallowes fiftie foote high, to be set vp before his doore, to hang Mardocheus vpon.

Assu. It falleth out very well. Go hang him vpon the same gallowes, that he hath made: that he may be caught in the same trap, that he sought to catch others.

The Sentence.

The allurements of Women are of great force both wayes, either to help or hurt a man.

Euill counsell is worst of all for the Counsellor.

The wicked are taken with their owne snare.

Artaxerxes.

Artaxerxes. Nehem. I.

Speakers: { Artaxerxes. / Nehemias.

Artaxerxes.

HOw commeth it to passe, Nehemias, that thou lookest so sad, seeing thou art not sicke? It is a marueil, but thou hast some great griefe.

Nehemias. God send thée long life, O King. How is it possible but I must néedes be sad, when the Citie, wherein the Sepulchers of my Auncestors be, is ouerthrowne: and the gates thereof are consumed with fire?

Artaxerx. What then is it, that thou doest desire.

Ne. If it so please thée, & if I haue found fauour in thy sight, I pray thée let me go into the land of Iuda, that I may re-edifie the Citie wherein my Auncestors lye buried.

Artax. I am content: I will giue the lea

leaue to goe. Furthermore tell me, what wouldest thou haue else to be done in this matter?

Nehem. If it so please you, I pray you let me haue your Maiesties letters, to be directed to the gouernors of Syria, that they may giue me safe conduct, vntill I come into the land of Iudæa: letters likewise vnto *Asaph*, the keeper of the Kings woods, that I may haue timber of him to repaire the gates of the Pallace, which adioyneth to the Temple, and for the walles of the Citie, and for the house wherein I shall remaine.

Axtax. Thou shalt haue what thou hast desired.

Nehem. I giue thée immortall thanks, O King: and I wish thée, a most prospe-rous, long, and happy raigne.

The Sentence.

God hath the Kings heart in his hand, and inclineth him to what soeuer he will. Whom God fauoureth, to him he procu-reth the good will of the mighty.

Nehemias.

Nehemias. NEHEM. 5.

Speakers. { The Commons. / Nehemias. / The Gouernors. / The Priests. } The People.

Commons.

MY Maisters and friends, this is a hard time, there is a great number of vs, and wée haue great store of children, wée must make some meanes to get the bread corne, for the preseruation of our liues.

Another. And wee are in as bad a case as you, for we must go morgage our lands, our vineyards, and our houses, to buy corne, to saue vs from famine and death.

Another. Alas, we are entred into the miserie already, for we haue borrowed money vpon our lands and vineyards, to pay the kings tribute withall. Is it any reason, that séeing we are all of one blood and Alliance, and the estate of our children and theirs is all one, that yet wée should

yéeld our ſons to be bond-ſlaues? And there be alſo of our daughters that be in bondage already, and we cannot redéeme them, becauſe others hãue our lands and our vineyards for money at intereſt.

Nehem. This is ſhamefull dealing amongſt you. O yée Gouernors, doe yée take ſuch great Vſurie, euen of your brethren? Haue wée to the vttermoſt of our abilitie redéemed our kinſfolks and friends, the Iewes, from the bondage they were in, when they were ſold to the Heathen: and will yée now buy them againe, to make them all to ſay that they haue not loſt their maſters, but changed their maſters? Yée doe not well. Will yée not liue within the compaſſe of the feare of our God, that yée may auoide the obloquie and ill report of the barbarous people, our vtter enimies? my ſelfe, and my kindred and ſeruants, haue lent them money and corne, as well as you; but and if ye will, we will giue are-reſt from vs all. Come, let mée perſwade you, to reſtore vnto them (euen this day) their lands, vineyards, oliue-grounds and houſes: forgiue them the hundred part of the money, and corne, and wine, and oyle, which we haue lent them.

Gouernours. We will restore all to them, according to thy motion, and we will exact nothing at their hands: As thou hast exhorted vs to doe, so we will doe.

Nehem. It is well. now therefore ye Priests, take your othes that you will doe so to.

Priests. We will doe so, and release them franke and free.

Nehem. Thus therefore it is: As I do here now shake my lap. so if any man will not performe, these things that haue been here promised, let God shake him out of his house, and out of his labour; and so let him stand shaken out and emptied.

People. Amen.

The Sentence.

1 None is more vniust then the couetous man.

2 The couetous man will sell euen his owne soule for gaine.

3 A iust and graue man preuaileth much euen with the vniust.

Tru

Truth. Esdr. 3.

Speakers: Darius. The Scribe. A Squire of the body. Another Squire. Zorobabel. The Princes.

Darius.

My Lords, this is the cause wherefore I haue commanded you to be called together. While the Squires and Gardians of my body, were lately in talke among themselues, (as the maner is) while I was a slæp, they came to this point in the end, that they were at strife one with another, who should put forth such a Problem: true sentence, which might declare, what thing in the world is of greatest strength: upon this condition, that whose sentence, and the Princes of Persia iudged to be wisest, hee should be pronounced Conqueror, and haue giuen vnto him these seuerall things, which ye shall heare.

Clearke, reade the Bill.

Scribe. Hee whose sentence shall be adiudged the wisest, let him be royally reuarded by king Darius, with great gifts and

ornaments of victorie. Namely, let him be clothed in purple, and drinke in cups of gold, and sleepe in a bed with furniture of gold: Let his horse harnesse, and the abilliments of his Chariot be of gold: upon his head let him haue a Bonnet of silke, and a chaine of gold about his necke, and let him sit next vnto Darius, for his wisedome, and be called Darius his cosen.

The sentence of the first man of the three is this. Wine is strongest. The sentence of the second, this. The King is strongest. The sentence of the third, this: Women are of greatest strength, but, Truth ouercommeth all things.

Dar. Now let the young men be called hither, that they may declare their sentences seuerally. Young men, deliver every one of you the reasons of your opinions before vs.

1 Squire. O yee men, how great is the strength of Wine? It deceaueth all men that drinke it. It maketh the mind of the King and the Peasant al one, & so likewise of the bond and of the free, of the rich and of the poore. It turneth every thought to ioy and gladnesse. A man that hath freely taken it: neither thinks of any sorrow nor any debt: it makes the hearts of all men

rich

rich. In this case a man respects neither the King nor any other Gouernour: it makes a man speake nothing but glorious words. And when men haue well drunke, they neither respect kith nor kin, brother or neighbour, but out goe their swords, & they are readie to braule with euery one: and when they are gone from the wine, they remember not what they did. O ye men, hath not wine the greatest strength, that enforceth men to doe such feates as these?

2 Squire. O ye men, are not Men strongest, which haue the dominion ouer sea and land, & all things that are in any of them? What the King excelleth and ruleth all, and is Lord of them, so that they do whatsoeuer he commandeth. If he bid them make war one against another, they make themselues readie, and obey him: If he send them against the enimie, they go and breake downe mountaines and walles, & towers: they kill, and are killed, and yet be they neuer so fierce, they exceed not the commandement of the King. If they get the victorie they bring all vnto the King, as well the peoples they take, as other things. Yea they which goe not forth to warre, but tarrie at home and till the earth, when they haue

reaped their corne which they had sowen, and their harueſt is in, they bring all vnto the King, & appoint one another to pay tribute to the King. The King (as ye know) is but one man, yet if he bid kill, they kill: if he bid let alone, they let alone: if he bid smite, they smite: if he bid them lay any thing waste, they lay it waste: if he bid build vp againe, they build vp: if he bid destroy any one, they destroy: if he bid plant, they plant: and all men, both his common people, and magistrates, in whose hand he puts the sword of authoritie, doe all obey him: whereas he himselfe in the meane time sits and takes his ease, eats, drinkes and slaps at his pleasure, and they guard him round, and may not stirre a foote from him (though they haue businesse of their owne to doe) nor gaine-say any thing that he saith.

Wherefore gentlemen, this is my opinion: The King is strongest, who hath such attendance and obedience.

Zorobabel. Indeed the King is great and many men may doe much, and wine is strong. But who hath the rule and command of all these? haue not women? Women beare the King, and bring

into the world, yea and all people, which haue any dominion either by sea or land, come of them. They haue nourished and brought vp the planters of vines, whereof the wine is made: they make mens garments, and are the glory of men, and men cannot be without women. And if they hap to get gold, siluer or any goodly thing, doe they not leaue all these things, and fire their eyes onely, vpon some faire and beautifull woman, with whom they are in loue, and giue her all? They stand gazing and gaping vpon her, and are more enchanted with her, then either with siluer or gold or any precious thing whatsoeuer. A man leaues his owne father that brought him vp, and his owne country where hée hath béene nourished, and cleaueth vnto his wife, and with his wife he will liue and die, forgetting both father, mother, and countrie.

And that yée may sée yet more euidently that women haue the rule of you: Do not ye bring all that ye haue gotten by your sore labour & trauell vnto the women? A man takes his sword, & goes abroad to rob & to steale, he roaueth vpon the sea, and passeth ouer riuers: he will aduenture to lok

a lyon in the face, and to walk in the depest of a darke night, and when he hath stolne, robbed and spoiled, he bringeth all vnto his loue: and a man loueth his wife more then father or mother. Yea many haue runne mad for women, and for women haue become seruants, and for women, haue perished, erred and sinned.

What doe ye not beléeue me yet? Is not the kings power great? do not all Nations feare once to touch him? yet did I sée, when Apamea daughter of the most noble Bartacus and Concubine to the king, sat on the right hand of the king, and toke the royall Crowne from off his head, and put it vpon her owne: then she did patte the king with her left hand vpon the cheeke, the king (in the meane time) sat gaping and gazing vpon her: laughing when she laughed, & flattering her, when she grew angry, that she might be friends with him againe. O ye men, are not women strong, which can do these things?

Women are strong, great is the earth, and the heauen is high, and the Sunne is swift in his course, which runneth round about heauen in one day, and returneth vnto the same place whence hée came: but

Truth

Truth is greatest & strongest of all. All the earth calleth for Truth, and heauen it selfe blesseth it: al things are afraid of the Truth, and tremble at it: & there is not any thing in it that is euill. Wine is wicked, the king is wicked, women are wicked, all men are wicked, & all their works are wicked and by reason of their wickednes, they are voyd of Truth & to come to naught. But Truth is euer strong, and liueth and reigneth for euer and euer: and such is the nature of Truth that she doth not, for respect to any, turne away from that which is equall and right, but is alike one and the same vnto all. She doth the things that are iust, and abstaineth from all iniquitie and wickednesse: all men commend and praise her works, and there is not any iniustice in her iudgement. But euen by her, and by the roiall magnificence of the king, and by all power, and by the maiestie of all ages, let God be praised, the God of Truth.

Princes. Truth is strongest, and hath the greatest power.

Dar. You, Zorobabel, haue gotten the victorie. Aske what thou wilt further, besides the things that are already set downe in writing, & wee will giue it thee. For thou

art

art the wiſeſt among them all, & thou ſhalt ſit next vnto me, & ſhalt be called my coſen.

Zorob. I beſeech your Maieſtie, remember your vow you made, how you promiſed, you would build Ieruſalem againe, after you had once obtained the kingdome, which now you haue: and that you would ſend thither againe all the veſſels which were taken from Ieruſalem, which Cyrus ſet apart, when he made a vow to deſtroy Babylon, and vowed alſo to ſend them thither. Thou didſt alſo promiſe to build the Temple, which the Idumeans burnt with fire, then when the Chaldeans waſted the land of Iudea. And now, O my lord & king, this is that which I deſire, and intreat at thy hands: this is the magnificence and glory, which I expect at thy hand. I pray thee therefore that thou wilt accompliſh thy vow, which thou madeſt vnto the King of heauen, with thine owne mouth.

Darius. I commend thee for putting me in minde of it: I will doe it.

The Sentence.

1 It is a commendable thing to haue a controuerſie about vertue: eſpecially in them that are about kings and princes.

2 Truth ouercommeth all things.

The end of the third Booke.

The fourth Booke.

Mary. Lvke. I.

Speakers: { Gabriel. / Mary.

Gabriel.

ALL haile, thou worthy woman: thou that are most beloued of the Lord, and among all women the happiest. Why art thou afraid, Mary? Be of good comfort, woman, for the Lord hath made speciall choise of thée. Behold, I am come to bring thée word, that thou shalt conceiue in thy wombe, and beare a Sonne, whom thou shalt call Iesus. Hée shall be the greatest that euer was borne of woman, and shall be called the Sonne of the most high God, and

and the mightie God shall giue him the throne of Dauid, of whom he shall spring according to the flesh. Therefore ouer the house of Iacob he shall reigne for euer, and of his kingdome there shall be no end.

Mary. O Lord, how can this come to passe, seeing I neuer knew what belonged vnto man?

Gabriel. Vnderstand the right. The holy Ghost shal worke his worke in thee, and by the power of the Best and most high God, thou shalt be with childe. Therefore as that childe shall be the most Holy one, so it shall be called the Sonne of God.

And that thou mayest the rather beleeue this to be true, thy Cosen Elizabeth, also hath conceiued a sonne now in her old-age. And this is the first moneth since she conceiued, and yet shee was held to be barren. So that you may see, that there is nothing, but God can doe it.

Mary. Behold, I am the seruant of the Lord, to doe with mee, as hee will. Welcome be the grace of God. I am well content it may be as thou hast said.

The Sentence.

1 There is nothing so hard, but God can doe it.

2 We

2 We muſt beleeue God when he promiſeth, although he promiſe that which is againſt Nature. For he which is the Author of Nature, is not ſubiect to Nature.

Iohn Baptiſt. { MATH. 3. / LVKE. 3.

Speakers. { Iohn Baptiſt. / People. } { Publicanes. / Souldiers. }

Iohn.

O yée generations of Vipers, are yée come hither? who hath forewarned you, to flye from the puniſhment to come? Foe, bring forth ſuch fruits, which may ſatisfie that you haue amended your liues: and be not ſo ſtout and arrogant, to take ſo much vpon you, becauſe Abraham was your father: for I tell you that God is able euen of theſe ſtones that lye heare, to raiſe vp children vnto Abraham. But now the axe is put to the roote of all trées, and euery tée which bringeth not forth good fruit, ſhall be hewen downe, and caſt into the fire.

People

People. Alas, maſter: what ſhall wée doe then?

Iohn. Hée that hath two coates, let him impart one, to him that hath none: and hée that hath meate, let him doe likewiſe.

Publicanes. And wée, maſter: what ſhall wée doe for our parts?

Iohn. Take héed of eraction: and require no more of any man, then what is appointed vnto you.

Souldiers. And what ſhall we doe then, that are Souldiers?

Iohn. Doe not offer violence to any man, neither play the Sycophants to carry tales, and accuſe any man falſly: and be content with your wages.

But hearken vnto mée, (all yée that be here) what I haue to ſay further, concerning my Baptiſme. Indéed, I baptiſe you with water, to the amendement of life: but there is one comes after me, which is better then I: Yea, ſo farre aboue me, that I am not worthy to vnloſe the latchet of his ſhoe. Hée will baptiſe you with the holy Ghoſt, and with fire. Hée hath his Fanne in his hand ready, and will purge his floore, and will gather the Wheat into

the Warne, but the chaffe he wil burne with fire that neuer shall be quenched.

The Sentence.

A good tree bringeth forth good fruit.
Thou must abstaine from vnrighteousnesse, if thou wilt auoid punishment.

Nathanael. Iohn. 1.

Speakers. Philip. Nathanael. Iesus.

Philip.

O Nathanael, wée haue found him, of whom Moses wrote in our Law, and of whom the Prophets spake: I meane Iesus, the son of Ioseph, that is of Nazareth.

Nathan. But tell mée, can there come any thing that is good out of Nazareth?

Philip. Come with me, and sée: I wil shew thée the man.

Iesus. I sée a true Israelite comming hitherward: that is, a man in whom there is no kinde of guile or deceit.

Nathan.

Nathan. Sir, I pray you, how did you know me?

Iesus. I saw thée, when thou satest vnder the Figge-tree, before that Philip called thée to come hither.

Nathanael. O Master, I know thou art the Sonne of God, thou art the King of Israel.

Iesus. Nathanael, thou beléeuest in mé, because I sayd I saw thee vnder the Figtree: thou shalt sée greater matters then these. Beléeue mé, thou shalt hereafter sée heauen opened, and the Angels of God ascending and descending to me.

The Sentence.

1 There commeth good sometimes, from whence thou wouldest least thinke it should.

2 We must goe to Christ, that wee may know him.

3 If thou beleeue by occasion of small matters, thou shalt come to greater.

Nicodemus

Nicodemus.

Speakers: { Nicodemus. / Iesus.

Nicodemus.

Master: we know that thou art a Teacher, sent from God. For no man is able to doe these wonderfull things, that thou doest, except God were with him.

Iesus. Heare thou therefore the doctrine, that is come from God. Beleeue me, hee that is not borne againe, cannot attaine to come vnto the kingdome of God.

Nicod. How may it be, that a man that is old should be borne againe? can hee enter againe into his mothers wombe, and be borne againe?

Iesus. When I doe speake of the kingdome of GOD, which is heauenly, thou oughtest to thinke, that new birth also (whereof I speake) which is the way vnto his kingdome, is diuine and heauenly. Therefore speake no more of a naturall birth, to be borne by a woman. For if a

man should be borne againe of a woman, [illegible]
hée should be borne the second time such [illegible]
one as hée was at the first: that is, [illegible]
should be still earthly and humane, because [illegible]
that whatsoeuer commeth of earthly [illegible]
mortall matter (such as woman is) is [illegible]
earthly & mortal: because euery thing bring[illegible]
eth forth his like. But he that shal be born[illegible]
againe of the spirit, shall be indued with [illegible]
nature heauenly, and agreeable to the spi[illegible]
rit: because that that which is borne of the [illegible]
spirit, is like vnto that whereof it hath [illegible]
beginning, that is, spirit.

Againe, doe not maruell, that I [illegible]
vnto thée, yée must be borne againe: [illegible]
though thou perceiue not this birth. [illegible]
as it is in the wind, whose sound which [illegible]
soeuer it bloweth, thou heareſt, & yet [illegible]
not discerne with thine eye, whence it [illegible]
meth, nor whither it is carried: so is [illegible]
all those that are borne of the spirit: so [illegible]
this birth may be knowne and vnderst[illegible]
but may not be seene with the eyes.

Nic. But how can these things be?

Iesus. Art thou a master in Israel, [illegible]
knowest not these things? But I [illegible]
thée, we speake not those things we [illegible]
not, or things onely by heare-say, but [illegible]
tes[illegible]

teſtifie thoſe things which wée haue beheld and ſéene: and yet yée receiue not our witneſſe. If I tell you of earthly things (wherewithall ye are better acquainted) & yet ye beléeue not: how ſhall ye beléeue, if I ſhall tell you of heauenly things? If thou conſiderest not this ſimilitude, which I take of the wind (which is an earthly thing, and ſubiect to ſenſe) how wilt thou vnderſtand the thing it ſelfe which I declared by this ſimilitude, which is a heauenly and diuine thing, and is not perceiued by the outward ſenſes?

But except yée learne theſe things of me, you can learne them of none els. For I cannot aſcend into heauen, and learne them of God there. For no man aſcendeth into heauen, but that man which came downe from heauen, and who indeed is in heauen. And certainly I am he: of whom except ye learne theſe things, yée can know nothing.

Wherefore marke what this regeneration is, whereof I ſpeake. Euen as Moſes did lift vp that braſen ſerpent in the wilderneſſe, on which they that looked ſtedfaſtly, were healed of the deadly ſtinging of Serpents: ſo muſt I be lifted vp, that all men

that loke vpon me, depend vpon mée, and truſt in me, may not periſh, but haue life euerlaſting.

This therefore is the propertie of that new birth, whereof I ſpake before: without which I ſaid, no man can attaine vnto the kingdom of heauen. For they which beléeue in mée are ſo changed, and ſo much bettered thereby, that they may be truely ſaid to be borne againe, and fit for the kingdome of heauen. For GOD bare ſuch loue vnto mankind, that he gaue his onely begotten ſonne, that whoſoeuer beléeued on him, ſhould not periſh, but attaine vnto life euerlaſting. For God ſent not his Sonne into this world to condemne men, but that men by him might be ſaued. He that beléeueth on him, is not condemned: but he that beléeueth not on him, is already condemned: becauſe he hath not beléeued on the onely begotten Sonne of God.

And herein are men condemned: that notwithſtanding, light is come into the world, yet men loue darkeneſſe more then light: becauſe their workes are euill. For whoſoeuer is euill, hateth the light, and will not come into the light, leſt his workes ſhould be reprooued. But hee that doth

thole

those things which are right, commeth into the light, that it may appeare that his deeds are wrought according vnto God.

The Sentence.

1 We must be renewed, and we must flitte out of the flesh into the spirit.
2 As earthly things which are heauie cannot ascend vp into heauen, or be in heauen: so vnrighteousnesse (which is an earthly and heauy thing) cannot come into the kingdome of God, or be there.
3 Our saluation commeth of Christ onely.

The *woman* of *Samaria*. Ioh. n. 4.

Speakers: Iesus. The woman of Samaria. The Disciples.

Iesus.

WOman, I pray thee, giue me a little water to drinke.

Samaritane. Man, thou art a Iew, and I a Samaritane: how commeth it to passe then, that thou shouldest aske drinke of me?

For the Iewes haue no commerce nor dealings with the Samaritanes.

Iesus. Woman, if thou knewest the gift of God, & who it is that asketh drinke of thée, thou thy selfe wouldest aske drinke of him, and hée would giue thée an euerlasting water.

Samar. Sir, thou hast no Bucket to take vp water withall; and the Well is dépe: whence then hast thou that euerlasting water? Art thou a greater man then our father Iacob, who gaue vs this Well, and whereof he himselfe vsed to drinke, and his children and his cattell?

Iesus. This water quencheth thirst but for a time, but my water quencheth it for euer: so that whosoeuer drinketh of the water that I shall giue him, shall neuer be a thirst againe, for it shall be in him a well springing vnto eternall life.

Samar. Lord, I pray thée, bestow some of this water vpon me, that I may not be a thirst againe, nor come hither any more to draw water.

Iesus. Goe call thy Husband, and bring thou and hée come hither together.

Samar. Sir, I haue no husband.

Iesus. Thou sayest well, that thou ha[ue]

no Husband: For thou hast had fiue Husbands but he whom thou hast now, is not thy Husband. Therein thou hast spoken truely.

Samar. Sir, I see thou art a Prophet: Therefore it shall not be sayd, that I met with thee in vaine. Tell mée one thing: our fathers worshipped God in this mountaine, but yée make much adoe, and say that hée is to be worshipped at Ierusalem: what thinkest thou?

Iesus. Woman, beléeue mée. The time shall come, when yée shall worship the Father, neither on this mountaine, nor yet at Ierusalem. You know not, what to worship, but we know what to worship: for that saluation is of the Iewes. But the time shall come, and now it is, when the true worshippers shall worship the father in spirit and truth. For of such, the Father requireth to be worshipped. God is a Spirit, and they that worship him, must worship him in spirit and in truth.

Samar. Sir, I know thus much, that there is a Messias to come, and when hée commeth, hée will make euery thing plaine vnto vs.

Iesus. I am hée, that am now speaking

with thée.

Disciples. I sée our Master sitting vpon the well side, and talking with a woman. Whats the newes?

Another. It is a maruell if hée be with her alone: but hée knoweth wherefore hée doth it.

Samar. O blessed day, wherein I haue heard thus much: But why goe not I into the citie, to tell my neighbors and friends this good tydings?

Disc. Master, wée haue brought meate for you: come and eate.

Iesus. I haue a meate to eate, which you know not of.

Disc. Did any one bring him meate, while we were away, thinke you?

Iesus. It is meate vnto mée, to doe the will of him that sent me, and to finish his worke. You verely say, that within foure moneths it will be Haruest: but I say to you thus. Lift vp your eyes, behold and sée the fields, how they already are white vnto Haruest. And the Reaper carrieth away his reward, and the Sower storeth vp fruit for perpetuall food, and eternall life: that both the Sower and the Reaper may reioyce together. And herein truely that

that saying is verified: One soweth, another reapeth. I sent you to reape that wherein you had bestowed no labour in sowing, others haue laboured, and ye are entred into their labours.

The Sentence.

1 Christ came to teach, & to saue sinners.
2 Christ giueth the meate and the drinke of euerlasting life.
3 God is to be worshipped in spirit and truth, without any difference had of places.
4 To doe the will of God, ought to be meate vnto a Christian.

The *Centurion.* MATH. 8.

Speakers. { The Centurion. Iesus.

Centurion.

MAster: my seruant lyeth at home sick of the palsie, and is grieuously payned with it.

Iesus. I will come downe to thy house and heale him.

Cent. Nay, I am not worthy that thou shouldest

shouldest come within my house, but speake thou the word only, and my seruant shall be healed. For euen I that am a man vnder the command of another, haue yet authoritie ouer the souldiers that are vnder my iurisdiction, & if I command one to go, he goeth: and if I bid him come, he cometh: and if I bid my seruant doe any thing, he doeth it.

Iesus. O this is a matter well worthy to be admired. Beleeue me, I haue not found such great faith in Israel, as in him. And without doubt many that shall come from the East, and from the West shall rest with Abraham, Isaac, and Iacob, in the kingdome of heauen, when as they in the meane time, to whom the kingdome did appertaine, being cast out into vtter darkenesse shall doe nothing but weepe and waile, and gnash their teeth. As for thee, goe thy way and as thou hast beleeued, so speed in the thou comest for.

The Sentence.

1 Christ with his word, as easily remoueth diseases, as the Captaine commandeth his souldiers.

2 The first shall be last, and the last shall be first.

The *Fiſhermen*. Lvke. 5.

Speakers: { Ieſus. / Peter.

Ieſus.

Launch out into the déepe, Peter, and let downe your Nettes, to make a caught.

Peter. Maſter, in truth we haue laboured all this laſt night, and haue caught neer a finne: but yet at thy bidding, I will let downe my Nette.

Oh wonderfull thing! Come hither fellowes: help, help, the Nette is broken, it is ſo full of fiſhes. Make thou theſe Nets to the other ſide. O you, you, emptie theſe things into the ſmall boate. Make an end there, hold ſtil a while. Lift vp the Net. Now this is full, come let vs emptie ſome to another.

Oh admirable thing, the like was neuer heard of: here is ſuch abundance of fiſh, that the Boates are almoſt ſuncke with the

weight.

weight. Lord, I beseech thée, goe from me: for I am a sinnefull man.

Iesus. Be not afraid, Peter: from this time forwards thou shalt catch men.

The Sentence.

1 Without Christ to fish, that is, to teach men, is to loose labour.

2 The fishing is fortunate where Christ is is the guide.

Simon. Luke. 7.

Speakers. { Simon. Iesus.

Simon.

I haue fired mine eye a great while vpon this woman, which is so diligent about my ghest, and maketh so much of him: who if he were a Prophet, would some vnderstand who, & what manner of woman it is that handleth him: for she is a woman of lewde carriage.

Iesus. Simon, I haue a few things to say vnto thée.

Sim. Master, say on.

Iesus.

Ieſus. There was a certaine creditor had two debtors, whereof the one ought him fiue hundred pence, and the other fifty: and becauſe they had nothing to pay withall, he forgaue them both. Tell me, which of them ought to loue him moſt?

Sim. In my opinion, ſir: he to whom he forgaue the moſt.

Ieſus. Thou ſaieſt right. Séeſt thou this woman? Since I entred into thy houſe, thou gaueſt me no water to waſh my féete: but ſhe hath waſhed them with teares, and wiped them with the haire of her head. Thou haſt not giuen me any kiſſe: but ſhe, ſince the time that I came in, hath not ceaſed to kiſſe my féete. Neither didſt thou annoint my head with oyle: but ſhée hath annoynted euen my féete with oyntment. Wherefore know thou this, that many ſinnes are forgiuen her, becauſe ſhée hath loued much. He to whom a little is forgiuen, loueth a little.

Woman, thy ſinnes are forgiuen thée: thy faith hath ſaued thée: goe in peace.

The Sentence.

1 We muſt not ſuſpect hardly of any.
2 It is a raſh thing to iudge by coniecture.
3 By a great benefit, great loue is procured.

Iairus.

Iairus: { Math. 9. / Lvke. 8.

Speakers: { Iairus. / Iesus. } { The Woman. / Peter. / The messenger.

Iairus.

O God Jesus: I haue one onely little daughter of the age of twelue yeares, and she lyeth at home, at this present desperately sicke. I pray and beseech thee most heartily, that thou wouldest come home to my house, and lay thy hand vpon her, that she may recouer, and be well again, and liue.

Iesus. Well, I will: come let vs goe.

Woman. For my disease, I am safe, if I can but touch the hemme of his garment, I shall be healed. Well I will doe what I can: for all this great preasse and throng of people shall not hinder mee, but I will goe to him.

Iesus. But who hath touched my garment?

Peter.

Peter. Sir: thou ſéeſt what a great multitude of people ſtand about, and how the people preſſe hard vpon thée, why then doſt thou aſke, who hath touched thée?

Ieſus. Truely, but ſome bodie hath touched mée: for I perceiue that vertue is gone out from me.

Wom. Alas, poore ſoule, I am vndone, he knoweth that I am the woman, and what I haue done. Lord, I beſéech thée pardon mée: for I am thée that did it.

Ieſus. Come woman, tell mée all the matter how it is.

Wom. I wretched woman haue béene diſeaſed twelue yeares with an iſſue of blood: and in all that time, I had vſed the counſell of many Phyſitions, and ſpent all my ſubſtance that way: & yet I was neuer the better, but grew euery day worſe & worſe, in the end they all gaue me ouer. But when I had heard folkes tell of thy wonderfull workes, I came hither to ſéeke help, and I thought this with my ſelfe: Oh happy were I, if I might but touch the gard or the hem of thy garment. And with this reſolution I ruſhed into the thickeſt of the people, and came néere thée: and I was not deceiued of my hope, I perceiued that the ſtrength

of

of my ſickeneſſe went away, and my iſſue of blood ſtanched.

Ieſus. Be of good comfort, daughter: thy faith hath ſaued thée: goe thy way in peace, and be thou cured of thy diſeaſe.

Meſſenger. Iairus, thy daughter is deceaſed. Why troublеſt thou the maſter?

Ieſus. Feare not, Iairus onely beléeue: ſhe ſhall eſcape. But what noiſe is this which I heare? Come, let vs goe in. Alas, why doe ye wéepe in this manner? why doe ye lament? Be quiet, all of you: the maid is not dead, but ſhe is a ſléepe.

Get ye all out of doors. You Peter, Iames, and Iohn, and you that are the parents of the maid, tarrie you within: You ſhall ſée how great the power of God is. Giue me this hand of the maid: Maid ariſe.

Iairus. O good God! how wonderfull art thou? O my deare daughter, is it my lucke to ſée thée aliue againe?

Ieſus. Take héed that yée let no bodie know of this; and go yée, and giue the maide ſome meate. *The Sentence.*

1 The hemme of Chriſts garment can doe more, then all the knowledge of men.

2 They that cannot be healed by others are moſt eaſily healed by Chriſt.

Miraculous

Miraculous feeding. { MATH. 14. MARK: 6. LVKE. 9. IOHN. 6.

Speakers: { The disciples. Iesus. Philip. Andrew.

Disciples.

MAster: thou sèst what a mighty company of people stand here about thèe, in this baste and desolate place, and the day is now farre spent: wherefore we thinke it good, that thou shouldest dismisse them, that they may goe into the townes and villages here adioyning, and get them some victuals, for here they haue nothing to eate.

Iesus. They nèd not goe away. Giue you them somewhat to eate.

Disci. It's more then we can doe: for here are (as wè may gesse) about fiue thousand men, besides women, and children, and we shal not haue inough to sèd so many, except we should go and buy bread for them.

Iesus. Phillip, where shall we buy bread

sufficient to fæde all this people?

Philip. I cannot tell: for two hundreth peny-worth of bread will not be inough, for euery one to haue a little.

Iesus. How many loaues haue you? goe and sæ.

Andrew. Here is a boy, which hath fiue barley loaues, and two fishes, but there is nothing else: and alas, what is that amongst so many?

Ies. Well, bring them hither: lay them downe, and cause all the people to sit down vpon the græne grasse, in companies, a hundred in a company, and fifty in a company. Reach me those loaues.

Now O heauenly father, which of thy bountifulnesse, fædest all things, and hast neither the lesse when thou fædest many nor the more, when thou fædest but a few, which art not tied vnto any naturall course of this world, and on whom the nature of all things doth depend: I beseech thee to multiply and increase these meates, that this so great a multitude of men may be miraculously satisfied, and so acknowledge thy endlesse liberalitie.

Go to, my disciples, diuide these meates among the people, giue euery body some

there will be enough for euery one to eate, euen to their fill.

The Sentence.

1 The meate of Christ cannot be made an end of.
2 Christ hath more then men doe need.

The *Bread*. IOHN. 6.

Speakers: { The Iewes. Iesus. / The disciples. Peter.

Iewes.

MAster, when camest thou hither? we haue bin seeking for thee elsewhere.

Iesus. Certainely you seeke me, not because you haue seene my miracles: but because you were filled with the bread which I procured.

But I say vnto you, labor to get the bread that perisheth not, but abideth for euer, and that will I giue you. For I haue my allowance from God the father.

Iewes. What may we doe, to doe the workes of God?

Ie. This is a worke of God, that yé beléeue in him whom he hath sent into the world amongst you.

Iew. Then what triall doest thou make before vs of thy selfe, or what signe doest thou giue, that when we sée it, we may beléeue thée? what great thing doest thou, like vnto any of those that Moses once did vnder whose gouernment our fathers liued in the wildernesse vpon Manna for foode, according as it is recorded, hée gaue them bread from heauen to eate?

Ies. I tell you, it was not Moses that gaue you bread from heauen: but it is the father with giueth you the true bread from heauen. For he is the bread of God, which commeth downe from heauen, and giueth life vnto mankind.

Iew. Lord, we pray thée, giue vs euermore of this bread.

Ies. I am the bread of life. Hée that commeth vnto me, shall not hunger againe, and hée that beléeueth in mée shall neuer thirst any more. But this I say vnto you, that euen you haue séene mée, and yet you beléeue mée not.

Whatsoeuer the father giueth vnto me, shall come vnto me: and I reiect not them

that come vnto mée. For I came downe from heauen, not to doe mine owne will, but the will of him that sent me. And this is the will of him that sent me, euen of the father, that of all that which he hath giuen me. I should lose nothing, but that I should raise it vp all againe at the last day. And this is also the will of him that sent me, that whosoeuer séeth the sonne, and beléeueth in him, should haue eternall life, and be raised vp of me at the last day.

Iew. Is not this Iesus, the son of Ioseph, whose father & mother we know: how then can he say, that he came down from heauen?

Ies. Murmure not at me, neither whisper amongst your selues against me. No man can come vnto me, except the father that sent me, draw him, that I may raise him vp againe vnto life at the last day.

It is written in the Prophets, that they shall be all taught of God. Whosoeuer therefore hath heard and learned any thing of the father, he commeth vnto me: not that I say, that any man hath séene the father at any time, but onely he which is of God, he hath séene the father.

Beléeue me in this: He that beléeueth in mé, hath euerlasting life. I am the bread

of life. Your fathers did eate Manna in the wilderneſſe, and yet are dead. This is that bread of life which came downe from heauen, and it is ſuch a kind of bread, that he which eateth it, ſhal not die. I am the liuely bread that came down from heauen: which whoſoeuer eateth he ſhall liue for euer. And the bread which I will giue, is my fleſh, which I will giue to procure life vnto mankind.

Iew. How can this man giue vs his fleſh to eate?

Ieſ. This I aſſure you of, that except ye eate my fleſh, and drink my blood, you haue no life in you. He that eateth my fleſh and drinketh my blood, hath euerlaſting life: and I will raiſe him vp againe at the laſt day. For my fleſh is meat indeed, and my blood, is drink indeed. He that eateth my fleſh and drinketh my blood, abideth in me, & I in him. As the father liueth which hath ſent me, ſo liue I by the father: & he that eateth me, he alſo ſhal liue by me: this is that bread which came downe from heauen, which hath another manner of vertue then the Manna had which your fathers did eate, and are dead. He that eateth this bread ſhall liue for euer.

Diſciples. This is a hard ſaying, who

can beare it?

Iel. What, doth this offend you? what if you should see me ascending vp thither where I was before? would ye not thinke it much more absurd, that he which is ascended vp into heauen should be eaten vpon earth? Ye must not take my words so, as though I said, that my very flesh should be eaten. For the flesh profiteth nothing: but there is a spirituall kind of eating, whereby ye may obtaine eternall life, and this is the eating that I speake of. For as he which eateth bread, liueth by bread: so he that liueth by me (as he doth that beléeueth in me, and dependeth vpon me) he is sayd to eate me.

But there are some of you here which haue not faith. And for this cause, I said vnto you, that no man can come vnto me, except this be giuen him of my father, and because I so said, many goe away from me. But what will you doe? will ye also goe away?

Peter. Master, to whom shall we goe? Thou hast the words of eternall life: and we beléeue, and know that thou art Christ, the sonne of the liuing God.

Iel. Certainly I haue made choise of you

twelue, to accompanie me here: but one of you is a Deuill.

The Sentence.

1 We muſt labour more for the food of the ſoule, then for the food of the body.

2 As the body is fed with bread, ſo is the ſoule fed with truth, which is Chriſt.

The *Peruerſe*. { MATH. 15. MARK. 7.

Speakers: { Phariſes and Scribes. Ieſus. } { Diſciples. } Peter.

Phariſes.

WHat's the reaſon that thy diſciples do eate meat with vnwaſhen hands contrarie to the tradition and ordinance of the elders?

Ieſus. Why doe ye alſo by your tradition, contrarie to the commandement of God? For God (as Moſes ſaith) commandeth to honour both father & mother: and that whoſoeuer curſeth either father or mother, ſhould die the death. But you do thus

thus teach men to say vnto their parents, that the gifts which they offer in the Temple, shall redound vnto the profit of their parents. And so ye are the cause, that men giue no more honour vnto their parents, while they thinke they do inough for them, if they giue any thing towards the Temple: although they doe their parents no help at all, (which they ought to doe:) and by this your tradition you breake the commandement of God. And many other such things as these you doe, wherein yée kéepe the traditions of men (and leaue the commandement of God) as the washing of cuppes and pots, and such like.

O ye Hypocrites, and counterfeit men: Esaias did truly prophecie of you, when he said: This people commeth neere vnto me with their mouth, and worshippeth me with their lippes: but their hearts are farre from me.

But marke what I say vnto you all; and vnderstand me. It is not that which goeth into the mouth, that defileth the man: but that which commeth out of the mouth, that is it which defileth the man. Yée that haue eares to heare, let him heare.

Disciples. Knowest thou not that the

Pharises

Phariſæs are offended with thée, for ſaying thus?

Ieſus. Euery plant which my heauenly Father hath not planted, ſhall be rooted vp. Let them alone: they are the blind leaders of the blind. But if the blind lead the blind, they ſhall both fall into the ditch.

Peter. Maſter, declare vnto vs the parable thou ſpakeſt laſt.

Ieſus. What, are you alſo without vnderſtanding? do not yée know, that nothing which entreth into a man from without, can defile him? For it entreth not into the heart, but into the belly, and by the purging of meates is caſt out into the draught But thoſe things which proceéd out of the mouth of man, come from the heart, and they defile the man. From hence come euil thoughts, adulteries, fornications, murders, thefts, falſe teſtimonies, couetouſneſſe deceit, wickednelle, vncleannelle, enuy back-biting, pride, fooliſhneſſe. All theſe euill things come from within and defile man. But to eate meate with hands vnwaſhed, doth not defile a man.

The Sentence.

1 Hypocrites haue a ſhew of godlineſſe

but they reiect the vertue of the same.
The more a man ascribeth to outward things, the lesse he hath of inward goodnesse.
The more a man hath of the thing it selfe, the lesse he setteth by the outward shew.

The *woman* of *Canaan*. {MATH. 15. MARK. 7.

Speakers. {Woman of Canaan. Disciples. Iesus.

Woman.

THou Sonne of Dauid, haue mercie on me. I haue a little daughter which miserably vexed with a diuell. Alas, she is me poore wretch, she will not vouchsafe to answere me. Lord, I beseech thee, humbly beseech thee, haue mercy vpon me, looke vpon mee, make me partaker of thy clemencie and mercifull kindnesse.

Disciples. Master, we pray thee dismisse her, and send her away: for she followeth, and cryeth after vs.

Iesus.

Iesus. I haue nothing to say to her: for I am not sent but vnto the lost shéepe of the house of Israel.

Woman. O Lord, helpe mée, I beséech thée.

Let. Let the children first be fed: For it is not méet to take the childrens bread, and to cast it vnto whelpes?

Woman. It is true, Lord. And yet the whelpes eate of the childrens crummes which fall from their masters tables.

Iesus. O woman, thou hast great faith. Thou shalt haue thy desire. And for this saying, goe thy way with a merry heart: for the diuell is departed out of thy daughter.

The Sentence.

1 Christ will be intreated of them, whom he seemeth most of all to exclude.
2 Christ is wonne by faith.

The *Leauen*. { Math. 16. / Mar. 8.

Speakers: { Ieſus. / Diſciples.

Ieſus.

Loke to your ſelues narrowly, that yé be not tainted with the Leauen of the Phariſes, and of the Saduces, nor with the Leauen of Herode.

Diſciples. What meanes hé by this? ſpeaketh this, becauſe we haue brought bread with vs.

Ieſ. Wherefore do ye ſo muſe with your ues, doubting, that yé haue forgotten to e bread with you? Are yé ſo blinded your minds? are yé ſo farre paſt all vn-ſtanding, that ye cannot conceiue nor re-mber the fiue loaues, which I diſtribu-among fiue thouſand men? How ma-baſkets full did ye then take away, after y had eaten their fill?

Diſciples. Twelue baſkets full.

Ieſus. What did yé, when I diuided loaues amongſt foure thouſand? how many

many baskets full of broken meate, had ye then?

Disci. Seuen baskets full.

Iesus How then commeth it to passe, that yé vnderstand not, that I speake not of bread, when I bid you beware of the Leauen of the Pharises and of the Saduces?

The Sentence.

1 Euen Christians sometimes doe interpret the spirituall sayings of Christ, according to the flesh.

2 It is a hard matter to draw a man from the flesh vnto the spirit.

The *Key-keeper*. { Math. 16. / Mark. 8. / Luke 9.

Speakers. { Iesus. / Disciples. } Peter.

Iesus.

SIrs, what heare ye abroad of me? who doe men say that I am?

Disciples. Some say thou art Iohn Bapt

Baptist, some Elias, some Ieremias, and some say, that one of the old Prophets is risen againe, from death to life.

Iesus. But whom doe yée say that I am?

Peter. We say thou art Christ, the Son of the liuing God.

Iesus. Blessed art thou Simon, the sonne of Ionas: for thou hast not béene taught this neither by flesh nor blood: but my father which is in heauen, hath reuealed it vnto thée. Now for my part, I say vnto thée againe: thou art Peter, and vpon this rocke I will build my Church, against which the very gates of hell shall not be able to preuaile: and I will giue vnto thée the Keyes of the kingdome of heauen, and whatsoeuer thou bindest on earth, shall be bound in heauen, and whatsoeuer thou lowsest on earth, shall be lowsed in heauen.

But in any case take héed, that ye let no man know that I am Christ. For I must go to Ierusalem, & suffer all contumelies, reproches and indignities at the hands of the Elders, the high Priests, & the Scribes, and be slaine, and the third day I shall rise againe.

Peter. Master, looke vnto thy selfe. This shall neuer happen vnto thée.

Iesus.

Iesus. Get thée out of my sight, Sathan: thou art an impediment vnto mée, because thou sauourest not the things that are of God, but the things that are of men. But if any man will follow me, let him forsake himselfe, and bearing his crosse daily, follow me. For whosoeuer séeketh to saue his life, shall lose it: but hée that is content to lose his life, for my sake and the Gospel, shall saue it. For what will it profit a man to winne all the whole world, if hée lose his owne soule? or what hath a man to giue for the recompense of his soule? For whosoeuer shall be ashamed of mée and of my words, in this adulterous and sinfull generation, of him also wil I be ashamed, when I shall come in the glorie of my Father, accompanied with the holy Angels. For I will come againe, and giue vnto euery man according to his déeds. And this all I assure you of, that there are some in this companie, which shall not die, before they haue séene a taste of my powerfulnesse in the kingdome of heauen.

The Sentence.

1 The knowledge of Christ proceedeth not of man.

2 Chri

Christ must be followed, and preferred aboue all things.

The *Lunatike*. { MATH. 17. MARK. 9. LVKE. 9.

Speakers. { The father of the Lunatike. Iesus. The Diuell. One standing by. Another.

Father.

MAster: I beſéech thée haue pitie on me, and on mine onely ſonne, whom here haue brought vnto thée. Hée is troubled with I know not what raging dumbnes: take it to be a Lunacie or frenzie: and he is diſtracted in his mind. For whenſoeuer his maladie takes him (which comes ſo oftenly) he is moſt grieuouſly vexed, and it vexeth him ſo ſore, that he cryeth out woefully and hée gnaſheth his téeth, and ſometh at the mouth: and yet after all this miſerable handling, hée is hardly réed from the rage, but pineth away. And I haue

brought him vnto thy disciples, and intreated them to rid him from this miserie, and heale him: but they could not doe it.

Iesus. O faithles, and peruerse generation, how long shal I be amongst you? how long shall I endure you? Bring the poore man hither to me.

Father. Lo, here he is. Alas, alas: see how sodenly he fell downe, as soone as he saw thee. See how he wallowteth on the ground, and foameth at the mouth.

Iesus. How long is it since it first tooke him after this manner?

Fath. He hath bene thus from his childhood, & oftentimes he casteth himselfe headlong into the fire, and oftentimes into the water: so that you would thinke he were quite destroyed and dead. But if thou canst doe any thing, I pray thee helpe vs, and haue compassion on vs.

Iesus. If thou canst beleeue, there is nothing but may be done for him that beleeueth.

Fath. Lord, I beleeue indeed: but help thou my vnbeleefe.

Iesus. Thou dumme and deafe spirit, I charge thee come out of the man, and neuer enter into him more againe.

Diuell. *Brute.*

Standeth

Stander by. Oh, how hee hath rent him: loke how like a dead man he is.

Another. Nay, I thinke verely he is dead indeed. For he moueth not at all.

Iesus. Reach me that hand. Arise young man, and be healed of thy diseale. Here (thou that art father to him) I deliuer thee thy sonne, void of all sickneſſe, safe and sound.

The Sentence.

Mans weakneſſe is a signe of vnbeleefe.
Faith is able to do all things.
Christ helpeth euen the weakneſſe of faith.

The *Stoners*. IOHN. 8.

Speakers: Iesus. The Pharises. The Iewes.

Iesus.

I am the light of the world. He that followeth me shall not walke in darkneſſe, but shall haue the light of life.

Pharises. Thou beareſt witneſſe of thy ſelfe, therefore thy teſtimonie is not true.

Iesus. Although I beare witneſſe of my

selfe, yet my witnesse is true. For I know whence I came, and whither I go: which you doe not. You iudge after the manner of men, but I iudge no man. And yet if I doe iudge, my iudgement is true: for I am not alone, but my Father that sent me, is also with me. It is also written in your Law, that the testimonie of two men is true. Now, I am one that beare witnes of my selfe, and the father also that sent me, beareth witnes of me too.

Pharis. Where is thy father?

Iesus. You neither know mée, nor my Father. If ye had knowne me, you should haue knowne my father also. I shall goe my way, and yée shall séeke me, and ye shall die in your sinnes. Whither I go, ye cannot come.

Iewes. What, will he kill himselfe, that he saith, wee cannot come there whether he goeth?

Iesus. Yée are from beneath, I am from aboue. You are of this world, but I am not so. Therefore I sayd vnto you that you shall die in you sinnes: which ye shall doe indéede, except yée beléeue in me.

Pharis. Who art thou then?

Iesus. Surely, I haue tolde you that

lon

long since. Verely, I haue many things to say vnto you: but as he that sent mée is true, so also the things I haue heard of him, I declare vnto men.

But indéed when you haue lifted mée vp, then shall ye vnderstand, that I am he which doe nothing of mine owne accord, and that I speake euen as the Father hath taught me, and that I haue the Father which sent me, still with me. For the Father (after whose wil I do all things that I do) hath not left me alone. But if you that dos beléeue in me (for I sée there are many of you) will abide in my sayings, you shall truly be my disciples, and shall vnderstand the truth: which truth also shall make you frée.

Iew. Wée are Abrahams séede, and were neuer in bondage to any man, and darest thou say, that we shalbe made frée?

Iesus. Beléeue me, whosoeuer committeth sinne, is the seruant of sinne. And the seruant abideth not in the house for euer, but the Sonne doth. Wherefore if the Sonne make you frée, then you shall be frée indéed.

Neither am I ignorant that you come of the séed of Abraham: but yet yée goe

about to kill mée, because my words haue no place in you. I speake that which I haue learned of my Father, and you doe that which you haue learned of your father.

Iew. Abraham is our father.

Iesus. If you were Abrahams children, you would do the works of Abraham. But now you haue a desire to kill me, who am a man that haue told you the truth, euen the truth which I haue heard from my Father. But Abraham neuer did any such thing. You doe the workes, which become your father to doe.

Iew. But we are not borne of fornication. We haue all one father, and that is God.

Iesus. If God were you father, and that you were of him, you would loue me: because I came from God. For I came not of my selfe, but I was sent by him. Why doe ye not vnderstand my talke? even because ye cannot heare my words? You are of your father the diuell, and you shew your selues to be his ministers and seruants, to do the lusts of your father. He was a murtherer from the beginning, and abode not in the truth: for there is no truth in him. But if he speak a lie, then he speaketh of his owne

owne: for he is a lyer, and the father of lyes. But you beléeue not mée, because I tell you the truth. Which of you is able to rebuke me of sinne? But if I tell you the truth, why doe yée not beléeue mée? He that is of God heareth Gods word. The reason why you heare it not, is because you are not of God.

Iew. Doe not we say true, that thou art a Samaritane, and hast an euil spirit in thée?

Iesus. No, I haue no euill spirit, but I honor my Father: you doe dishonor me, and reproch mée, and reuile mée: but I séeke not mine owne praise: there is one that seeketh it, & that with reason. Beléeue me that I say: he that obserueth and kéepeth my words, shall neuer sée death.

Iew. Now we sée plainely that thou art mad. Our father Abraham is dead, and the Prophets are dead: and thou wilt take vpon thée to deliuer him from death for euer, which kéepeth thy word. Art thou greater then our Father Abraham, who yet is dead, as also the Prophets be dead? whom makest thou thy selfe?

Iesus. If I should praise my selfe, my praise were nothing worth. It is my father that

commendeth me: who (as you say) is your God, and yet you know him not. But I know him, and if I should say, I know him not, I should be like you, that is, a lyar: But I know him, and kéepe his word. Your father Abraham desired much to sée my day, and he saw it, and reioyced that he had séene it.

Iew. Thou art not yet fiftie yeares old, and hast thou séene Abraham?

Ies. Yea, before Abraham was, I am.

Iew. Fie for shame, shall we endure this abhomination! Why do we not stone him to death? Come let vs stone him. But (lo) what a thing is this? he is not to be found, he is banished away.

The Sentence.

1 The child followeth his fathers steps.
2 To whom any is obedient, his sonne or seruant he is.
3 We iudge of the man by his works.
4 The wicked are borne of the diuell.
5 To doe righteously, is true libertie.
6 Hypocrites, while they deny themselues to be murtherers, euen then they goe about murther. For if thou reproue them for murther, they will kill thee if they can.

Anoth

Another of the *Stoners*. IOHN. 10.

Speakers. { Iewes. / Iesus.

Iewes.

HOw long wilt thou hold vs, thus in ſuſpenſe? If thou be the Chriſt tell vs plainely.

Ieſus. I haue told you alreadie, and ye beléeue not. The workes that I doe in my fathers name, they beare witneſſe of mée. But you beléeue not, becauſe you are not of my ſhéepe: as I haue ſaid vnto you. My ſhéepe heare my voice, and I know them, and they follow me, and I giue vnto them euerlaſting life. They can neuer periſh, neither can any man take them out of my hand. My father, who hath committed them vnto me, is greater then all, neither is any man able to wreſt them out of his hand. I and my father are one.

Iew. Oh audacious fellow! doe not ye ſée what a wicked ſpéech this is? Come, let vs beate him downe with ſtones.

Ieſ. Loe, I haue done, many good workes

workes amongst you, by the power of my father: for which of them is it, that yée would stone me?

Iew. We stone thée not, for any good thing that thou hast done, but for thy blasphemy against God: and also that thou being a man makest thy selfe God.

Ies. Why is it not written in your law, I said, ye are Gods? If they were called Gods, vnto whom the word of God was giuen (which scripture cannot be broken) will you say, that I, whom the father hath consecrated, and sent into the world, doe blaspheme, because I said, I am the sonne of God? If I doe not the workes of my father, beléeue me not: but if I doe, then though ye beléeue not me, yet beléeue the workes: and at length know yée that I am in the father, and the father in me.

Iew. Verely, this is not to be suffered. Let vs lay hands on him: why doe wée stay at it? Good Lord, where is he now? He is not to be found: where is he? He is vanished into the ayre. Hée is a cosener, but he shall not alwaies escape: we shall catch him at one time or other.

The Sentence.

1 They that are vnskilfull, condemne those things

things which they vnderſtand not.
2 Hipocrites doe cloake their murthers, vnder the ſhew of holineſſe.
3 True ſayings, the world accounteth wicked.

The *Man borne* blind. Iohn. 9.

Speakers. The Diſciples. Ieſus. The blind (man. The neighbours. The Phariſes. The blind mans parents.

Diſciples.

MAſter: was it for this mans owne ſinne? or was it for the ſinne of his parents, that he was borne blind?

Ieſ. For neither of them: only it was, that the workes of God might be ſhewed on him.

I muſt doe the worke of him that ſent me, while it is day. The night will come, when we cannot worke. While I am in this world, I am the light of men.

But ſtay, let giue mée this man light, and reſtore him his ſight againe. It is done.

done. Goe now, and wash thée in the pole of Siloa.

Blind. I will doe it, with all my heart. O happy man were I, if I might attaine that which men call light, wherewith they are so delighted, as they say that nothing is more ioyfull. But I could neuer imagine what it should be, nor yet neuer apprehend to thinke, what that is which they call, either white or blacke. Nature hath béene so much mine enimie, that she hath denied mée, that which by the report of all men, is the sweetest thing in the world.

But now me thinks, I am come vnto the pole, I will wash me, as I am commanded. Oh immortall God, what a thing is this? is it this, to, Sée? Yo, ho, I am almost beside my selfe. I sée the heauens, and earth, and men.

O good God, who is so happy a man this day, as I am?

O my louing countreymen, looke here, looke vpon me: I am the man that was borne blind from my mothers woombe, and now I sée plainely.

Neighbour. What, is this he, that was wont to sit and beg?

Another. Yea, it is euen he.

Another. It cannot be. It is some other: yet surelie he is very like him.

Blind. No, I am he himselfe.

Neigh. By what meanes were thine eyes opened?

Blind. A certaine man, whom they call Iesus, made clay with his owne spittle, and annointed mine eyes, and afterward hée bad mee goe to the pole of Siloa, and wash: which when I had done, I receiued my sight.

Neighbour. Where is that man?

Blind. I cannot tell.

Neigh. Come, let vs carrie him to the Pharises, to be examined.

Blind. Carrie me whither you will; I care not.

Neigh. O ye Pharises, we haue brought you a man, that saith, he was borne blind, and that by the meanes of Iesus, he hath receiued his sight.

Pharis. How was this done, I pray you? Tell vs Sirrha.

Blind. He laid claie vpon mine eyes, and when hée had done, I went and washed, and now I sée.

Pharis. That man is not of God, because

because he kéepeth not the Sabaoth day.

Another. How can a sinnefull man do such miracles?

Pharis. Sirrha, what thinkest thou of him that hath opened thine eyes?

Blind. What, I? I thinke he is a Prophet.

Pharis. It is not to be beléeued, that he which now séeth, was borne blind. Let his parents be called hither to vs.

Another. Well, content. Ho, you: send for them to come hither.

Messenger. Well, it shall be done.

Pharis. Come, we will examine this matter a little better.

Messen. Here be the parents of the man if it please you.

Pharis. Sirs, is this your sonne, whom you say was borne blind? how came he now to haue his sight?

Parents. We know well, that this is our sonne: and we are sure that he was blind when he was borne: but how he come now to his sight, we know not: or who hath opened his eyes, we cannot tell: he is of sufficient age to tell you, aske him, let him answere for himselfe.

Pharis. Call him hither againe. Sirrha, con-

come nére, confesse the truth. We know well inough, that this man, of whom thou speakest, is a sinnefull man.

Blind. I cannot tell whether he be a sinnefull man, or no: But I am sure of one thing, that I was blind, and now I haue my sight.

Pharis. Tell vs, what did hée to thée? how did he open thine eyes?

Blind. I haue told you alreadie, and ye did not heare me. Why would you heare it againe? will you also become his Disciples?

Phar. Get thee hence with a mischiefe. Thou art his disciple: we are Moses disciples. We know that God spake with Moses: but whence this fellow is, we cannot tell.

Blind. This is a marueilous thing, that you should not know whence hée is, seeing he hath opened mine eyes. Now we know that God heareth not sinners, but if any man be religious, and doe the will of God, God heareth him. Neuer was it heard since the world began, that any man opened the eyes of one that was borne blind. But if this man were not come from God, he could not be able to doe any thing.

Pharis.

Pharis. Thou art a fellow full of sinne and wickednesse, and doest thou thinke to teach vs? Get thée hence, with a mischiefe.

Iesus. I am told that the man which was borne blind, and whom I cured, is cast out, and excommunicate by the Iewes.

Behold, yonder he is. What, ho, Sirrha, doest thou beléeue in the sonne of God?

Blind. Tell me who he is, maister: that I may beléeue in him.

Iesus. I am come into this world, into this iudgement, and for this purpose, that they which sée not, may sée: and that they which now sée, may be made blind.

Pharis. Doest thou esteéme of vs as blind men?

Ies. If yée were blind, then were ye blameleſſe. But now because you say, We sée, your sinne remaineth in you. Verily, what I say vnto you: he that entreth not by the shéepfold, not by the doore, but climbeth vp some other way, is a thiefe and a murther. But hée that entreth in by the doore, is the shepheard of the shéepe. To him the Porter openeth. The sheepe heare his voice. He calleth his owne sheepe by name, and leadeth them forth, and when he hath led them forth, hee goeth before them:

shæpe follow him, for they know his voice.
A stranger they will not follow, but they
flie from him: because they know not the
voice of strangers.

But that you may vnderstand better
what I meane, hearken yet further what
I say: I am the doore of the shæpe. All
that euer haue come before me, were theeues
and robbers, and the shæpe did not giue
eare vnto them.

I am the doore: whosoeuer goeth in by
me shall be saued, and he shall haue free e-
gresse and regresse, and shall finde pasture.
The theefe commeth not, but for to spoyle,
kill, and to destroy. I am come that they
may haue life, and that they may haue it
in abundance. I am the good shepheard.
The good shepheard giueth his life for
the shæp. But he that is a hireling and not
the shepheard, (nor the shæpe his owne)
when he seeth the wolfe comming, he lea-
veth the shæpe, and betakes him to his
flies, and flies away: so the wolfe catch-
eth the shæpe and deuoureth him.
The hireling flieth, because he is a hire-
ling, and careth not for the shæpe.
I am the good shepheard, and I know
my shæpe, and I am likewise knowne of

mine againe. As the father knoweth me, euen so know I the father: and I giue my life for my sheepe. I haue other sheep which are not of this fold: them also must I bring, and they shall heare my voice: and so there shall be one sheepfold, and one shepheard. Therefore doth my father loue me, because I lay downe my life, that I may take it againe. Surely no man can take it from me, but I lay it downe of my selfe: for I haue power to lay it downe, and power to take it againe. This commandement hath my father giuen me.

Iewes. This man hath a diuell in him, and is mad: why doe ye heare him?

Another. These are neither the words, nor the workes of one that is possessed with the diuell. Can the diuell giue sight vnto the blind?

The Sentence.

1 Whom Christ will heale, them first he maketh foule, that is, he declareth that they be foule.

2 None are more obstinate or cruell, then hypocrites.

3 Whom the world reiecteth, them Christ receiueth, & openeth himselfe vnto them.

4 They

4 They which ſauour of heauenly and holy things, ſeeme vnto the world, to be madde.

5 He that iudgeth haſtely or raſhely of of any one, will as haſtely repent it.

Thomas. IOHN. 11.

Speakers: Ieſus. Diſciples. Thomas.

Ieſus.

COme let vs goe into Iudæa againe.

Diſciples. Maſter, the Iewes lately would haue ſtoned thée, and wilt thou goe thither againe?

Ieſ. There are twelue houres in the day. Hee that walketh in the day time, ſtumbleth not, becauſe hée ſeeth the light of this worlde: but if a man walke in the night, he ſtumbleth, becauſe there is no light in him.

But now our friend Lazarus ſléepeth, and I am going thither to awake him.

Disci. But, if hée doe but slépe, he shall doe well.

Iew. I must speake more plainely vnto you. Lazarus is dead. And I am glad for your sakes that I was not there, that you may beléeue. But come, let vs go vnto him.

Thomas. Let vs also goe too, that wée may die with him.

The Sentence.

1 It is as easie for Christ to raise vp one from death, as for one man to awake another out of his sleepe.

2 To Christ, death is a sleepe.

Lazarus. IOHN. II.

Speakers: { Martha. Iesus. } { Mary. The Iewes. }

Martha.

BEing at home, word was brought me that Iesus is comming to this towne. Therefore I will goe out into the stréete to méete him But I sée him comming yonder, I will goe vnto him, and salute him.

Lord, if thou hadst béene here, my brother had not died. But now I know also that

that whatsoeuer thou askest and desirest of of God, thou shalt obtaine it.

Iesus. Thy brother shall be aline againe.

Mart. Lord, I know that he shall rise againe, at the last day, and liue.

Ies. I am the resurrection and the life: so that all that beléeue in mée, though they were dead, yet shall they liue againe: and they that liue and beléeue in me, shall not die for euer. Beléeuest thou this, Martha?

Martha. Yea Lord: I beléeue that thou art Christ the sonne of God, that wast expected to come into the world. But I will goe, and call my sister Mary, who is at home, and takes on most grieuously for the losse of her brother.

Ies. How many bitter sharpe things must néeds be endured in this world? I take pitty vpon these poore women, which take such griefe for the death of their deerely beloued brother; and now they come to me, as to a most certaine sanctuary, and will desire my present help and aide. Now sée how they come running yonder poaling hitherward, and what a multitude of people doth accompany them! But sée, how Mary wéepes and cries: loe how she makes

all the reſt to weepe, ſeeing her in ſuch an agony. I thinke ſhe will euen now lye downe proſtrate at my feete.

Mary. O Lord, if thou hadſt beene here, my brother had not died.

Ieſ. Where haue ye laied him? Come, let me ſee.

Iewes Maſter, come and ſee where he lyeth. Oh ſee how Ieſus is troubled, and how abundantly he weepes. Surely he loued him dearely.

Another. Could not he that opened the eyes of the blind, haue ſo wrought, that this man might not haue died? But ſee how he is troubled againe for him.

Ieſ. Here is the graue, take away the ſtone from it.

Marth. Alas Lord, now he ſtinketh: for it is foure daies ſince he was buried.

Ieſ. Did I not ſay vnto thee, that if thou couldſt beleeue, thou ſhouldſt ſee a glorious and diuine Act of God? Come take away the ſtone. I thanke thee, O father, that thou haſt heard me: I did know that thou heareſt me alwaies: but I ſaid ſo, becauſe the people ſtood by, that they might beleeue that I was ſent from thee. Lazarus, come forth.

Iew.

Iew. O wonderfull thing. This is such a thing as was neuer heard of. See, see: Ponder is a man comming out of the graue, bound hand and foote, and a napkin ouer his face, couering his eyes. Oh the exceeding great power of God!

Iel. Here, lose him, and let him goe.

The Sentence.

Christs voice is heard euen of the dead, and yet we that are aliue heare it not.

Diuorcement. MARK. 10.

Speakers: The Phariſes. Ieſus. The Diſciples.

Phariſes.

SIr, tell vs: Is it lawfull for a man to put away his wife for any cauſe whatſoeuer?

Ieſus. What is the law of Moſes in that point? what doth he bid you doe?

Phariſ. Moſes ſuffered a man to put away his wife by a bill of diuorcement.

Iel. Haue ye not read, that he which made them at the beginning, made them male and female together: and that it was

enioyned them thus. For this cause a man shall leaue both father and mother, and shall cleaue vnto his wife, and they two shall be one body. Therefore now they are not two, but one body: and therefore that which God hath ioyned together, let no man put a sunder.

Pharis. Why then did Moses command that she should haue a bill of diuorcement giuen, and so be sent away?

Iesus. Moses did this because of the hardnes of your hearts, but from the beginning it was not so. But this I assure you of; whosoeuer putteth away his wife, except it be for fornication, committeth adulterie: & whosoeuer marrieth her which is so put away, committeth adulterie. And the case standeth so likewise for the women, as it doth for the men.

Discip. If the matter be so betweene man and woman, then it is not good to marrie.

Iesus. But all men cannot receiue this thing, saue they that haue the gift from God. For there are some chast, which were so borne of their mothers bellie: and there are some that are made chast by the hand of men: and there are some that haue made

made themselues chast for the kingdome of heauens sake. He that is able to doe this, let him doe it.

The Sentence.

God himselfe, for the hardnesse of mans heart, sometime suffreth that which otherwise were not to be suffred.

At the beginning, the world was not so wicked as now it is: But all things grow worse and worse.

No man can bridle his lust, but by the gift of God.

The rich young man. { MATH. 19. / MARK. 10. / LVKE 18.

Speakers: { The rich young man. / Iesus. / The disciples.

Yong man.

Good Maister: what good thing shall I doe, that I may winne eternall life?

Iesus. Why doest thou call me good? there is none good, but only one, God. But if

if thou wilt enter into life, kéepe the commandements.

Yong. Which be they?

Iesus. Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt not destroy or vndoe any body. Honour thy father and thy mother. Thou shalt loue thy neighbour as thy selfe.

Yong man. All these I haue obserued euen from my youth. What lacke I yet?

Iesus. I like it well. Yet one thing is lacking. If thou wilt be perfect, go and sell all that thou hast, and the price thereof bestow vpon the poore, and thou shalt find treasure in heauen: and afterward follow me, and be content to beare thy crosse.

Lo, he likes not this. Hée is gone away with a heauy heart: for he hath great possessions, and is a very rich man. Then his disciples, sée how hard a thing it is for them that are rich to come into the kingdome of heauen.

What doe yée stand amazed at it? saith my children, how hard a thing it is for them that trust in their riches, to enter into the kingdome of God? I will tell you again. It is a more easie thing to draw a ca-

ros

roape through the eye of a needle, then for a rich man to enter into the kingdome of God.

Disciples. If it be so, then who can be saued?

Iesus. By the power of man, this cannot be done: but by the power of GOD it may. For all things, saith he, are neuer so impossible to men, are possible to God.

Dis. Master, we haue forsaken all things (as thou saist) to follow thee: now what shall we haue therefore?

Ies. Surely, you which haue followed me, when I shall sit vpon my seate of Maiestie in another life, you shall sit vpon twelue seats, and iudge the twelue Tribes of Israel. And for a certaintie, whosoeuer shall forsake house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake or the Gospels; euen in this world among so many troubles as there be, he shall receiue an hundred fold more, and in the world to come, he shall inherit euerlasting life.

But many that are first shall be last, and many that are last shall be first. For it is in the kingdome of heauen, as it was in a certaine

a certaine place with an housholder, that went out earely in the morning to hire labourers for his vineyard: and when hée had agréed with euery one of them for a peny a day, he sent them into his vineyard. And hée went out againe about the third houre, & saw other standing idle in the market place, and said vnto them: why doe yée stand here all the day idle? and hée sent them also into his vineyard, and promised them to giue them what was right. And hée went out againe about the first houre, and about the ninth houre, and did likewise. And at the eleuenth houre hée went forth againe, & finding others also idleing, he said vnto them, why stand you here all the day idle? they said vnto him, because no man hath hired vs. Then he sayd vnto them, go ye also and worke in my vineyard, and whatsoeuer is right, that ye shall receiue. And in the euening hée appointed his Steward to call the labourers together, and to pay them for their dayes worke, beginning at the last, till he came to the first. And they which came at the eleuenth houre receiued euery man a peny. But they which came first, & had thought they should haue receiued more: when they

could receiue no more then the reſt, mut-
tered and murmured againſt the good man
of the houſe, becauſe they had borne the
heat and burden of the day in their labour,
and yet in the payment, he had made them
equall to them, who had wrought but one
houre. Then hée ſaid to one of them: My
friend, I doe thée no wrong. Didſt thou
not agrée with me for a peny a day? Take
that which is thine owne, and be gone. I
will giue vnto this fellow (which came laſt)
as much as I will vnto thée. Is it not law-
full for mée to doe with mine owne, as I
liſt? Haſt thou an euill eye, and enuieſt,
becauſe I am liberall? Thus ſhall it be in
the kingdome of heauen: the laſt ſhall be
in eſtate with the firſt, and the firſt with
the laſt. For many are called, but few are
choſen.

The Sentence.

Riches are great hinderances vnto ſal-
uation.

Rich men cannot forſake their Riches:
neither can men forſake thoſe things that
are deere vnto them by their own power,
but by the power of God they may.

The

The *vnmercifull Diues.* Luk. 16.

Speakers. { Diues. / Abraham.

Diues.

O Father Abraham, haue mercy on me: and I pray thée send Lazarus out of thy bosome hither, that hée may dip the tip of his finger in water, to cole my tongue, for I am wonderfully tormented in this flame.

Abraham. Sonne, remember thy self that thou in thy life time receiued all pleasures, and contrariwise Lazarus had much paine. But now the case is altered, he is in pleasure, and thou art in paine. Beside there is a great gulfe betwéene vs and you so that they which would come from hence vnto you cannot, and they likewise that would come from thence vnto vs, cannot passe.

Diues. Yet I pray thée, Father, that thou wilt doe so much, as to send him

my fathers house, that he may give warning vnto my brethren (for I have five) that they take heed, that they also come not into this place of so great torment.

Abra. They have Moses and the Prophets, let them heare them.

Dives. Nay, father Abraham: but if one come vnto them from the dead, they will be more readie to amend their lives.

Abra. If they heare not Moses and the Prophets, surely they will not obey, though one should rise from the dead.

The Sentence.

Mercilesse men shall be punished without mercy.

Such a one as man sheweth himselfe vnto others, he shall find God vnto him.

The repentance of the wicked, sometimes comes to late.

Blessed are they that mourne, for they shall be comforted: and woe be to them that reioyce, for they shall mourne. For there is a change of all things.

He that by holy preaching is not called to a sound life, is to be despaired of.

The

The sonnes of Zebedeus. { MATH. 20. / MARK. 10.

Speakers. { The mother of the sonnes, / Iesus. / The sonnes.

Mother.

MAster: these my two sonnes, Iames and Iohn, would desire a certaine thing of thée.

Iesus. What is that?

Sonnes. That when thou commest into thy kingdome, and art inuested in thy glory, we may sit the one on thy right hand, and the other on thy left hand.

Ies. You know not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to be baptised with the Baptisme that I shall be baptised with?

Sonnes. We are able.

Iesus. And ye shall indéed drinke of my cuppe, and be baptised with my Baptisme. But to sit on my right hand, and on my left hand, is not mine to giue, but vnto thos

those for whom it is prepared of my Father.

The Sentence.

We come not to the kingdome of God, but by the Crosse and affliction: and yet it is not mans desert, but the gift of God.

The *Vineyard.* { Math. 21. Mark. 11. Luke. 20.

Speakers: { The chiefe Priests. Scribes and Elders. } Iesus.

Priests.

TEll vs, O Iesus, by what authoritie thou doest these things? and what is he, that hath giuen thee power to doe so much?

Iesus. I will also aske you a certaine thing, whereunto if ye make me a right answere, I will also tell you by what authoritie I doe these things. The Baptisme of Iohn, whence was it? from heauen, or of men?

Priests. If wee shall say from heauen, then he will say, why did ye not therefore beleeue him? but if we say, Of men, then we are in danger to be stoned of the people. For all men hold Iohn to be a Prophet. Let vs therefore say, That we can not tell. Come: Sir, wee know not whence it was.

Iesus. Neither will I tell you, by what authoritie I doe these things.

But what thinke you of this? A certaine man had two sonnes, and to the elder hee said thus: Sonne, goe and worke this day in my Vineyard. To whom he answered, I will not: yet afterward he changed his minde and went. Then he sayd vnto the other after the same manner, who promised that he would goe, but did not: whether of these two, (thinke you) obeyed the will of his Father?

Priest. The elder.

Iesus. Beleeue me, the Publicans and harlots shall goe before you into the kingdome of God. For Iohn came vnto you a man of an vpright life, and ye beleeued him not: but the Publicans and sinners beleeued him. And you saw it, and yet yee were not moued with repentance, that

ye

yé might haue beléeued him.

Heare yé also another Parable. There was a certaine Housholder, which planted a vineyard, and when he had hedged it about, and made a wine-pzelle therein, and built a tower, hé let it out to Husbandmen, and went from home foz a long season. Afterward, in his time, hé sent a seruant to the husbandmen, to demaund the fruits of the Vineyard: but they toke his seruant, and euill intreated him, and sent him away emptie. Then hé sent another seruant, and him also they stoned, and beat him most cruelly, and sent him away emptie. Neither was he so content, but he sent a third, and him they wounded pittifully, and cast him out of the Vineyard. Yé continued, and sent others and others againe, who were all beaten and slaine by them. Now this Owner had but one only sonne, and hé was most deare vnto him, therefoze he thought thus with himselfe. What shall I doe with these men? shall I send vnto them mine owne son, my delight, in whom I take great pleasure? Well, I will send him: perhaps they wil reuerence him when they sée him. And he did so. But when the husbandmen saw him, they beganne to

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say thus among themselues. Surely, this is the heire: Come let vs kill him, and so the inheritance shall be ours. Therefore they cast him out of the Vineyard, and slew him. Wherefore when the master of the Vineyard shall returne home againe, what will he doe to these husbandmen?

Priests. Hee will vtterly destroy them, and let forth his Vineyard vnto other husbandmen, of whom he shall receiue the fruites thereof in due time. But God forbid that any such thing should come to passe.

Iesus. Did you neuer read this saying in holy Scripture? That stone which the builders refuted, is made the head of the corner. This is the Lords doing, and it is marueilous in our eyes. Wherefore take this for a truth of mée: The kingdome of God shall be taken from you, and giuen to another nation, that shall bring forth fruit. And whosoeuer shall fall vpon that stone, shall be broken to pieces, and on whomsoeuer it shall fall, it shall grind him to powder.

For it is in the kingdome of heauen, as it was with a certaine king which made a mariage for his son. He sent his seruants

to call them that were inuited to the mariage. And when they would not come, hee sent other seruants, and gaue them charge to tell them that were inuited, that he had prepared his dinner: that the oxen and the fatlings were killed, and all things were readie, and that they should come vnto the wedding. But they despised him, and made light of it, and went their way: one to his Farme in the countrey, and another to his Marchandise. The rest toke his seruants, and shamefully put them to death.

Now when the king heard of this, hee was exceeding wroth, and sent his Forces thither, and destroyed those murtherers: and set their citie on fire. Afterward hee gaue order vnto his seruants, (that because the mariage was prepared, and they that had been inuited, were not worthy to come there) therefore they should goe into all the high wayes, and streetes, and whomsoeuer they found, to call them to the mariage. So the seruants went out into the high wayes, and as many as they found, they forced them to come in, both good and bad: so that the roome was at length filled with ghests.

Then the king came in to behold and see

the ghests, and there hée espied one man that had not on a wedding garment, and hée said vnto him. Friend: how camest thou in hither, not having on a wedding garment? And while hée was speechlesse, and had not a word to answere: the king commanded his seruants, to binde him hand and foote, and cast him into vtter darkenesse, where there should be weeping and gnashing of teeth. For many are called, but few are chosen.

The Sentence.

1 Publicanes and harlots are readier for the kingdome of God, then the Masters and gouernours of the people.

2 He which hath the gifts of God bestowed vpon him, and sheweth himselfe vnthankfull, is depriued of them.

3 The best things are most misliked of the greatest men.

The

The *Penny*. { MATH. 22. / MARK. 12. / LVKE. 20.

Speakers. { Disciples of the Phariſes. / The Herodians. / Ieſus.

Phariſes.

MAſter: wée know that thou art true, and teacheſt the way of God truely and ſincerely, neither doeſt thou regard the perſon of any man, thereby to be drawen from the truth. Tell vs therefore, how thinkeſt thou: May we lawfully giue tribute vnto Cæſar, or not?

Ieſus. Ye hypocrites, why doe yée tempt mée? Shew me what money you pay for tribute.

Phariſes. Behold, here is a Penny.

Ieſus. Whoſe is the Image and inſcription that is vpon it?

Phariſ. It is the Image of Cæſar.

Ieſus. Why then, giue vnto Cæſar the

things that are Cæsars: and vnto God the things that are Gods.

The Sentence.

1 Subtile and craftie men must be answered subtilly.

2 A captious question proposed to doe hurt, is euill: but a cunning answere thereunto in a mans owne defence, is not euill.

The *Sadducees.* { MATH. 22. MARK. 12. LVKE. 20.

Speakers: { Sadduces. Iesus. Phariſes. Lawyers.

Sadduces.

MAiſter: Moſes ordeined that if a man die without children, and leaue his wife and his brother aliue, his brother should marrie his wife, and raiſe vp iſſue to his brother.

There

There were with vs seuen brethren, whereof the first, married a wife, and died without children, and left his wife vnto his brother, and so did another, and then the third: till in the end they all died, after all the woman died also. Therefore at the resurrection of the dead when all men shall rise againe, whose wife shall she then be of the seuen: for they all had her to wife.

Iesvs. Ye erre, by reason that ye are ignorant of the Scriptures, and of the power of God. For in this life indeed men marry, but they that shall be partakers of that new life, there is no bestowing in mariage amongst them: for they cannot dye, because they are as the Angels in heauen, euen the sonnes of God.

And that the dead shall rise againe, Moses sheweth in the Bush (if euer ye read it) where God saith, that hee is the God of Abraham, the God of Isaac, and the God of Iacob. That is, he is the God of the liuing, not of the dead: for vnto him all doe liue. Therefore in this point ye are greatly deceiued.

A Lawyer. Seeing this man answeres so sharply: I will also trie his wit. Master: what is the first and the greatest commandement,

dement in the law?

Iesus. This is it; Heare O Israel: It is the Lord thy God, the onely Lord, that speaketh vnto thée. Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, and with all thy mind. This is the first and the greatest commandement. And the next is like vnto this: thou shalt loue thy neighbour as thy selfe. On these two commandements dependeth all the Doctrine of the law and the Prophets.

Lawyer. Surely it is excellently well Master, thou hast spoken right. For there is one God, and there is none but he, and to loue him with all the heart, with all the mind, with all the soule, and with all the strength, and to loue a mans neighbour as himselfe, is more worth then all burnt offerings and sacrifice.

Ies. Surely thou art not farre from the kingdome of God. But you of the Pharises, let mée aske you likewise a question. What thinke yée of Christ? of what stock is he descended?

Pharis. Of the linage and stocke of Dauid.

Ies. How comes it then to passe, that Dauid by inspiration of the holy Ghost call

calleth him Lord, saying: the Lord said vnto my Lord, sit thou on my right hand, vntill I make thine enemies thy foot-stoole? If Dauid call him his Lord, how can he be his sonne?

The Sentence.

When death is taken away, marriages also shall be taken away: For they were ordained for the increase of Mankind: But there shall be no neede of increase, when no body dieth.

Loue is the fulfilling of the law.

Peter. { Lvke. 22. / Iohn. 13.

Speakers. { Iesus. / Peter. / Disciples. } { Phillip. / Iudas. / Thadde.

Iesus.

Among the Gentiles, he that most aboundeth in wealth, hath the great dominion and rule, and they that are mightie and beare rule ouer them, are called

called Princes and gracious Lords. But amongst you it is farre otherwise, for the greater any man is amongst you, so much the more lowly hée ought to carrie himselfe: and the more a man excelleth in power & dominion, the more he ought to become minister and seruant vnto others. For who is greater, he that sitteth at Table, or he that ministreth? is not he that sitteth at Table? But I am amongst you, as he that ministreth. And vnto you that haue abidden with me in my tribulations, I appoint the kingdome which my father appointed vnto mée, that ye may eate and drinke, at the same table with me, and sit on seates and iudge the twelue tribes of Israel.

Little children, yet a little while I am with you: ye shall séeke me, and as I said vnto the Iewes, whither I goe yée cannot come: so likewise I say vnto you now. Therefore I giue you this new commandement, that ye loue one another, and as I loue one another, euen as I haue loued you. By this shall all men know that ye are my disciples, if ye loue one another.

Peter. Lord, whither wilt thou goe?

Iesus. Whither I go, thou canst not follow

me now, but thou shalt follow mée hereafter.

Pet. Why cannot I follow thée now? I will lay downe my life for thée.

Ies. Wilt thou lay downe thy life for me? Beléeue me, the Cocke shall not crow, till thou hast denyed me thrice.

Simon, Simon, Satan himselfe (marke what I say) hath desired to winnow you as wheate. But I haue prayed for thée, that thy faith may not faile. Therefore when thou art conuerted, strengthen thy brethren.

Pet. But Lord I am ready to goe into prison, and to death with thée.

Ies. Take this for a certaintie of mée, Peter: the Cocke shall not crow this day, before thou hast thrice denied, that thou knowest mée.

Whereuer when I sent you abroad without bagge, or scrippe or shoes, lacked yée any thing?

Disci. No, not any thing.

Ies. But now hée that hath a Bag let him take it, and likewise a scrip, and he that hath none, let him sell his coate, and buy a sword. For I say vnto you, that yet the same which was written, is to be performed in me,

me, Euen with the wicked he was numbred: and doubtles those things which were written of me, haue an end.

Disciples. Lord, behold here are two swords.

Iesus. It is enough. But be not ye troubled in your minds: ye beléeue in God, beléeue also in me. In my fathers house are many mansions. If it were otherwise, I would tell you. I goe to prepare a place for you: and though I do goe, yet I will returne againe vnto you to take you with me: that where I am, there yée may be also: and surely ye know whither I go, and by what way I goe.

Dis. Lord, wée know not whither thou goest, how can we then know the way?

Ies. I am the way, the truth, and the life. No man commeth vnto the father, but by me. If you knew me, you would also know my father: and now you both know, and haue séene him.

Phillip. Lord, shew vs the father, and that shall suffice vs.

Ies. Haue I bin so long with you, & doest thou not know me? Phillip, hée that hath séene me, hath séene my father. How then commeth it to passe, that thou doest desire

me to shew you the father? Doest thou not beleeue, that I am in the father and the father in mée? The things that I say vnto you, I speake not of mine owne selfe, but the father which is in me, doth these things. Beleeue me that I am in the father, and the father in me, at least wise beleeue mée euen for my workes sake. This I assure you of, that he which beleeueth in mée, shall doe the things that I doe, or rather greater things then they. For I goe vnto my father and whatsoeuer you aske in my name, that will I doe, that the father may be glorified in the sonne. If ye shall aske any thing in my name, I will doe it.

If ye loue me keep my commandements. And I will pray the father, that hée may send you another comforter, that hée may remaine with you for euer: euen the spirit of truth, whom the world cannot receiue, because it seeth him not, nor knoweth him. But you know him, because he dwelleth in you, & shall be in you. I will not leaue you comfortlesse, but I wil see you againe. After a little while, the world shall not see me but you shall see mée: because as I liue, so yée also shall liue. Then shall you know that I am in the father, and the father in mée,

and

and you in mée, and I in you. Whosoeuer hath my sayings, and kéepeth them, the same is hée that loueth me. And hée that loueth mée shall be loued of my father, and I also will loue him, and I will reueale my selfe vnto him.

Iudas. Lord, what is the cause that thou saiest, thou wilt shew thy selfe vnto vs, and not vnto the world?

Iesus. If any man loue mée, hée will expresse my words by his life, and my father will loue him, and we will come vnto him, and will dwell with him. He that loueth me not, will not kéepe my sayings. And the words which you heare, are not mine, but my fathers that sent me.

These things haue I spoken vnto you being present with you: But the comforter which is the holy Ghost (whom the father will send in my name) he shall teach you all things, and bring al things to your remembrance, which I haue spoken vnto you.

My peace I leaue with you, my peace I giue vnto you: not such a peace as the world giueth to giue. Let not your hearts be troubled, neither feare. Yée haue heard how I said vnto you, I goe away, and will come vnto

vnto you. If ye loued me, yée would reioyce and be glad, because I said, I goe vnto the father, who is greater then I. And now haue I spoken vnto you before it come, that when it is come to passe ye might beléeue. Hereafter will I not speake many things vnto you. For the Prince of this world commeth, and hath nothing in me to reproue. But it is that the world may know that I loue the father, and as hée hath commanded mée, so I doe. Arise, let vs goe hence.

The Sentence.

1 Among Christians the greater a man is, the more humble he is.
2 The Christian is knowne be Loue.
3 The more a man trusteth to his owne selfe, the more easily he falleth.
4 The holy Ghost maketh the Christian perfect.

Pilate. { Math. 27. Mark. 15. Luke 23. Iohn. 19.

Speakers. { Pilate. The Iewes. Iesus. The chiefe Priests.

Pilate.

What accusation doe ye bring against this man, whom you haue brought bound vnto me? What can yée charge him withall?

Iewes. If hee were not an euill doer, wée would not haue deliuered him vnto thée.

Pilat. Therefore take you him away from the bar, and iudge him according to your law.

Iew. It is not lawfull for vs to put any man to death.

But if thou wouldest know his offences.

Truely

Truely we found him perverting the people, and forbidding men to pay tribute to Cæsar: and he said that he himself is Christ, a King.

Pil. I will aske himselfe concerning this matter. What hoe: art thou the King of Iewes? tell me.

Iesus. Doest thou speake that of thine owne head, or hast thou heard it from other men?

Pil. As though I were a Iew. Thine owne people, and high the Priests haue deliuered thee vnto me. What fault hast thou made?

Ies. My kingdome is not of this world. But if it were, my souldiers would surely fight, that I might not be deliuered vnto the Iewes. But my kingdome reacheth not here.

Pil. Art thou a king then?

Ies. Thou saiest right. For this purpose was I borne, & came into this world, that I might beare witnes vnto the Truth. Whosoeuer is of the Truth heareth my voice.

Pil. What is the Truth? Ho, you Priests and people of the Iewes, I can finde no fault in this man, why he should die.

Priests. But there is no man liuing at this day, more dangerous then hée, nor any one that hath deserued sorer punishment then he hath done.

Pil. Doest thou not heare, what great matters they lay to thy charge? what dost thou answere nothing? Harken how grieuously they accuse thée: why doest thou hold thy peace? I cannot sufficiently wonder at thée.

Priest. He hath broached such doctrine, that from Galile vnto this place, he hath set all the people in a mutinie.

Pil. He is a Galilean, then?

Prie. Yea, that he is.

Pil. It falles out well that he is of Herodes iurisdiction. For he is now in the City, and I wil cause him to be sent vnto him.

The Sentence.

1 The false accusers of the godly would haue their authority to be believed.
2 The kingdome of Christ is not a worldly kingdome.

Barrabas.

Barrabbas. { Math. 27. / Mark. 15. / Lvke. 23. / Iohn. 19.

Speakers: { Pilate. / High Priests. / Iewes. / Iesus.

Pilate.

LO yée people of the Iewes, here I haue brought this Iesus forth vnto you, that yée may know, that I finde no fault in him. Ecce homo: Behold the man.

Priests. Crucifie him, Crucifie him.

Pil. Take him vnto you, and crucifie him, if yée will: for I find no fault him.

Iewes. We haue a law which adiudgeth him to be put to death: because he hath made himselfe the sonne of God.

Pil. I feare the end of these things. Whence art thou? What wilt thou not speake vnto mée? knowest thou not that

it is in my power, either to crucifie thée or to release thée?

Iesus. Thou couldest haue no power ouer mee at all, except it had béene giuen thée from aboue. Therefore he that deliuered me vnto thée the more sinnefull man is he: and hath the greater sinne.

Pil. Well: I sée I must discharge this man.

Iew. If thou discharge him, thou art not Cæsars friend. For whosoeuer maketh himselfe a king, speaketh against Cæsar.

Pil. Well said. Then I will bring him forth vnto you presently. Behold your King.

Iew. Away with him, away with him. Haue him vp to the crosse, haue him vp to the crosse.

Pil. What, your king to the Crosse? and shall I doe it?

Iew. We haue no king, but Cæsar.

Pil Well I sée I can preuaile nothing, I must be ouer-ruled, euen as the multitude will. Bring me some water hither for my hands. Behold all ye people of the Iewes, I will haue it testified by this washing of my hands, that I am altogether innocent of shedding the blood of this most iust man.

The

The blame shall lye vpon you.

Iew. His blood be vpon vs, and vpon our children.

Pil. Be it so: Then take yée this murtherer Barabbas, discharged and set free, and carrie away Iesus to be crucified according as you will your selues.

The Sentence.

1 Authoritie and power is of God.
2 The enemies of Christ chuse rather to serue Cæsar, then Christ: and had rather haue a murtherer discharged, then an innocent man.

Simon. IOHN. 21.

Speakers: Iesus. The Disciples. Iohn. Peter.

Iesus.

VVHat ho, young men, haue ye any victuals about ye?

Disciples. We haue not any thing to eate.

Ies. Cast out the net on the right side of the shippe, and ye shall find some.

Dis. We will. O miraculous! There is such a great multitude of fishes in our net, that we are not able to draw it to land.

Iohn. It is the Lord that spake to vs.

Peter. Then I will girde vp my shirt about me, and I will swym vnto the banke to him.

Disci. But we will goe thither by ship: for we are not far from the Land. Now we are on shoare. Here is fish already laid vpon coales, and bread for it.

Iohn. Bring hither some of those fishes, which you haue now caught.

Peter. I will draw the net to land. O what a multitude of fish is here?

Disc. How many be there?

Pet. I will tell them. There are an hundred fiftie and three.

Disc. It is a maruell the net had not broken with the weight of them.

Ies. Come hither and dine with me, eate this bread, and this fish.

Simon the sonne of Iona, louest thou me more

more then these doe?

Pet. Yea Lord, thou knowest that I loue thée.

Ies. Fède my shéepe. Simon the sonne, of Iona, louest thou me?

Pet. Yea Lord, thou knowest that I loue thée.

Ies. Féede my lambes. Simon the son of Iona, louest thou me?

Pet. Lord, thou knowest all things. Thou knowest that I loue thée.

Iesus. Féed my shéepe: and heare this also. When thou wast young, thou didst gird thy selfe, and wentest whither thou wouldest: but when thou art old, another shall stretch forth thy hands and bind thée, and lead thée whither thou wouldest not: Come follow mée.

Pet. But Lord, what shall this man do?

Iesus. If I will haue him to tarrie till I returne, what is that to thée? onely follow thou mée.

The Sentence.

It is a lucky fishing, which is made at Christs bidding.

Christ committeth the custodie of his sheepe, to them that loue him.

3 The eſtate of the Maſter and the Diſciple, in ſome caſes, is alike.

The *Tongues*. Act. 2.

Speakers. { The Iewes. / Peter.

Iewes.

Are not all theſe which we̓ heare now ſpeake, Galileans?

Another. Yes, that they be.

Iewes. How comes it then, that we heare euery one of vs, our owne language wherein we were borne? Parthians, Medes, Elamites, and the inhabitants of Meſopotamia, and Iudæa, & Cappadocia, of Pontus, and Aſia, of Phrigia & Pamphilia, of Egypt, and of the parts of Lybia, which is beſides Cirene, and ſtrangers of Rome, Iewes and Proſelites, Cretes and Arabians: We̓ haue heard them ſpeake in our owne languages the wonderfull worke of God. This is not any worke of man. Surely, I am amaſed at it, that I cannot tell whether I be aſleepe or awake. What meaneth this

Another

Another. This is the working of Bacchus. O Bacchus, I see thou art the father of eloquence: thou makest them to speake nimbly.

Iew. What sayest thou?

Another. They are full of wine: it is mere drunkennesse. For how should they so suddenly haue learned so many strange and contrary Languages?

Peter. Ye men of Iudæa, and all ye inhabitants of Ierusalem, hearken vnto my words, and take it for a truth, which I shall say vnto you. These men are not drunke with wine, as ye suppose (for as yet it is but the third houre of the day.) But this is that which was spoken by the Prophet Ioel. And it shall be in the last dayes, (saith God) I will poure out my Spirit vpon all flesh, & your sonnes and your daughters shall prophecie, and your young men shall see visions, and your old men shall dreame Dreames: and vpon my seruants and vpon my hand-maides, I will poure out my spirit, in those dayes, and they shall prophecy. And I wil also foreshew it by certaine signes and tokens, both in heauen aboue and in the earth beneath: euen in blood, and fire, and in a vapour of smoke. The Sunne

shall

shall be turned into darknes, and the Moone into blood, before that great and notable day of the Lord come. And whosoever calleth vpon the Name of the Lord shall be saued.

Ye men of Israel, heare these wordes. Iesus of Nazareth: but what was hee? a man approued of God among you, by great workes, wonders and signes, which God by him in the middest of you, as you your selues know: him I say, you haue taken by the hands of wicked men (being deliuered by the determinate counsell and fore-knowledge of God) and crucified him and slaine him. And yet God hath raised him vp, and loosed the sorrowes of death, because it was vnpossible that hee should be holden of it. For Dauid saith concerning him: I beheld the Lord alwayes before me, for he is on my right hand that I should not be shaken. Therefore did my heart reioyce, and my tongue was glad, and moreouer all my flesh shall rest in hope: because thou wilt not leaue my soule in hell, neither wilt thou suffer thy holy one to see corruption. Thou hast shewed me the waies of life, and shalt fill me full of ioy with the light of thy countenance.

Ye

Men and brethren, let mée speake freely vnto you, concerning the Patriarke Dauid. He is dead & buried, and his Sepulchre is to be séene amongst you to this day. But séeing he was a Prophet, and knew that God had sworne vnto him, that of the fruit of his loynes, hée would raise vp Christ, and place him in his throne, hée knowing before hand, and foreséeing in the spirit the resurrection of Christ, said, that the Lord would neither leaue his soule in hell, nor suffer his flesh to sée corruption.

This Iesus hath God raised vp from death, whereof all wée are witnesses: and he being exalted by the right hand of God, and hauing receiued from his Father, the promise of the holy Ghost, hath powred forth this which now you beare and sée.

For Dauid is not ascended into heauen, but he himselfe speaketh after this maner: The Lord said vnto my Lord, sit thou on my right hand, vntill I shall make thine enimies thy foot-stole. Therefore let all the house of Israel know this for a certaintie, that God hath made this Iesus, whom you haue crucified, both Lord and Christ.

Iewes. O wicked men that wée are!

Men and brethren, what shall we doe?

Peter

Peter. Amend your liues, and be baptised euery one of you. in the Name of Iesus Christ, for the remission of your sinnes and ye shall receiue the gift of the holy Ghost. For the Promise is made vnto you and to your children, and to all them that are further off, euen as many as the Lord our God shall call. Wherefore haue ye a care of your saluation, and deliuer your selues from this froward generation.

Iewes. Thou speakest well and honestly, and we thinke it is good so to doe. Come: let vs be baptised.

The Sentence.

Of Spirituall gifts, carnall men iudge carnally.

The *Creeple*. Act. 3.

Speakers: The Creeple. Peter and Iohn. The people. The Priests. Sadduces.

Creeple.

GOod men of God, I beseech you look vpon this poore Creeple. My mother brought

brought me lame into this world, so that I could neuer goe nor stand vpon my fæt since I was borne. For the honour and loue of God, giue mée somewhat, and God reward you for it.

Peter. Fellow, loke vpon vs. Siluer and gold I haue none: but such god as I haue, that I giue vnto thée: In the Name of Iesus Christ of Nazareth, rise vp, and walke.

Creeple. O wonderfull miracle! Loe how my fæt are strengthened, how stædy I go. O what a comfortable thing is it, for a man to recouer his health? O Lord God, I giue thee heartie thankes, euen to thée, by whose great benefit I am healed. Oh what a pleasure it is for me to walke and leape!

People. Sirs: is not this the lame begger, that was wont to sit begging at the gates of the Temple?

Another. Yes, it is euen hée: and I much marueil, how it comes to passe, that he goes now so nimbly, who before was not able to stirre out of his place.

Another. I thinke I am in a dreame. Come, let vs follow him. He goeth into Salomons Porch.

Peter, Behold, what a multitude of people

people come running hither. Ye men of Israel, why maruell you at this? or why do yée loke vpon vs, as though wée by our owne power or godlinesse had made this man to goe?

The God of Abraham, and of Isaac, and of Iacob, our forefathers, hath glorified his Sonne Iesus: whom you betraied and denied in the presence of Pilate, when he had iudged him to be deliuered. But you denied the Holy One and the iust, and desired to haue a murtherer pardoned for your gift, and yée haue killed the Lord of life: whom God hath raised from the dead, of which thing we are witnesses. And his Name, and the faith in his Name, hath made this man (whom yée see and know) strong and well, and by faith in him he hath obtained his perfect health, in the sight of you all.

And now brethren, I know that you did all this through ignorance, as also your Gouernours did. But those things which God before had (by the mouth of his Prophets) shewed that Christ should suffer, he hath thus fulfilled.

Amend your liues therefore, and be yée conuerted, that your sinnes may be put away,

away, vntill the time of refreshing come from the Lord, when he shall send Iesus Christ, which before was preached vnto you: whom the heauens must containe, vntill all things be restored: of which restauration, God hath spoken by the mouth of all his holy Prophets, since the world began.

For Moses verily said vnto our fathers, God shall raise vp vnto you a Prophet of your owne stocke, like vnto me: him yee shall heare in all things that he shall say vnto you. But if any person will not obey the words of that Prophet, he shall be destroyed out of the people. After the same manner all the Prophets, from Samuel, and thencefwrth, as many as haue spoken, haue likewise foretold of these dayes.

Yee are the children of the Prophets, and are included in the couenant, which God made vnto our fore-fathers, when he said vnto Abraham, that in his seed all the nations of the earth should be blessed. First, vnto you hath God raised vp his Sonne Iesus, and him he hath sent to bleſſe you, if you will turne euery one of you from your iniquities.

Priests. Surely this is not to be suffered,

that such men as these are, should haue such great libertie to teach the people openly. For what will be the end of this geare?

Saddūces. What? euen this: you shall be forsaken: and all the world will runne to him. For by preaching the resurrection from the dead to come, by the Name of, I know not what Iesus, they will easily draw the minds of the ignorant people vnto their opinion.

Annas. Therefore we must stoppe this mischiefe betimes. Sergeants, lay hold on them: cast these same baine fellowes into prison. there let them prate this night, and to morrow they shall dispute with vs, as seriously as they can. Now they shall know that they haue not to doe with vnlearned men, whom they can easily deceiue: they shall come before the chiefe Priests, and the Gouernours, Scribes and Elders of the people, who will mightily confute their subtilties. They haue the Common people ready to follow them vnto any thing, what they will.

The Sentence.

1 The Name of Christ is able to doe all things.

2 The

2 The learned of this world are wont, to enuy and labour againſt the truth.

The *Rulers*. Act. 4.

Speakers.
- The Elders.
- Peter and Iohn.
- The Rulers.
- Annas.
- Caiphas.

Elders.

Sirs: wée vnderſtand, that you haue cured a Créple in this Citie, and made him ſtrong and well. By what power, or in whoſe name, haue you done this?

Peter. You Rulers of the people, and Elders of Iſrael: foraſmuch as we are this day examined of the good déede which wée did to the impotent man, by what meanes he is made whole. Be it knowne vnto you all, and to all the people of Iſrael, that by the Name of Ieſus Chriſt of Nazareth, whom you haue put to death and crucified, whom he hath raiſed vp from death againe, this man doth ſtand here before you whole.

This Iesus is the stone, cast aside by you builders, which is become the head of the corner, neither is there saluation in any other. For vnder the cope of heauen, is there no other Name giuen vnto men, whereby we must be saued, but that.

Rulers. This is wonderfull strange, that such fellowes as these be, vnlearned and without all knowledge, should speake so boldly, and so wittily.

Elders. But sure these fellowes, were companions and followers of Iesus, and this man is healed indeed. Let them be commanded to goe out of the Councell house a while, that we may consult of this matter amongst our selues. Sirs, goe out a while.

Now my Masters, what shall wee doe to these men? For it is manifest that they haue wrought a Miracle vpon the man: and it is openly knowne to all them that dwell at Ierusalem, and we cannot deny it.

Caiap. It is so. But that it may be diuulged no further among the people, let vs threaten them, & charge them straitly, that they speake not any more so much as one word, to any man, in this Name of Iesus.

For

For I see no cause, why we should inflict any punishment vpon them. All the people praiseth God for that which is done, and the man that receiued present help in his greatest necessitie, is aboue fortie yeare old, and well knowen vnto all men.

An. Indeed, I like that aduise very well. Let them be called in.

Caiaphas. Hearken ye men of Galile, we charge you, that in no wise ye doe hereafter speake or teach, in the Name of Iesus any where.

Peter and Iohn. Whether it be right in the sight of God, to obey you rather then God, iudge you. Surely, we cannot otherwise doe, but speake the things which we haue seene and heard.

Caiaph. Ye know not how to do well, except ye be compelled vnto it by punishment. But except ye obey what we say, ye shall sharply be punished for your subbornenesse.

The Sentence.

1 The Rulers of the world account good deeds to be euill: and suffer not the truth to be preached.

2 God hideth his truth from the wise and learned, and reuealeth it vnto Babes.
3 We must obey God rather then men.

Gamaliel. Act. 5.

Speakers: The Sergeants, Captaine of the temple, A certaine man, The chiefe Priests. One priest, Peter, Gamaliel.

Sergeants.

YEe reuerend Captaines of the Temple, I can tell you newes. Certainely we found the prison doore shut as sure as was possible, and the keepers standing without before the doores: but when we had opened, we found no man within.

Captaine. I thinke the world is turned vpside downe. Neuer were such monstrous things heard of. What? Are they gone out, and yet the prison shut? what meanes this?

Man. Sirs: the men whom ye put in prison, are in the Temple: and there they teach the people.

Capt.

Capt. These are such things, as are inough to bring a man beside himselfe. Follow me, Sergeants, I will take them, and bring them before the Councell once againe.

Chiefe Priests. But doe it without any violence: for otherwise we may stirre vp sedition among the people, they wil be in an vproare, and then presently stone vs. For the common people doe favour them mightily.

Priest. Except we provide some remedie for this geare, we shall be all undone, no body will care a rush for vs: all mens eyes are set vpon them: we must take some order for them.

Capt. Behold yé high Priests, and the rest: here we have brought you the men, that escaped lately out of prison.

High pr. Sirs, did not we charge you, and straitly command you, that you should not teach any more in this Name? Behold, ye have filled all Ierusalem with your doctrine and yé would gladly bring this mans blood vpon vs.

Peter. We are bound rather to obey God then men. The God of our Fathers hath raised vp Iesus, whom you put to

death, and hanged vpon a Tree. Him God hath exalted with his right hand, and made him a Prince, and a Sauiour, to giue repentance vnto Israel, and remission of sins. And we are witnesses concerning these things which we say: yea, & the holy Ghost also, which God hath giuen to them, beareth witnesse of these things with vs.

Chief.pr. Oh most impudent, and audacious deceiuers! yée people, what is fit to be done? why should we not punish them for this?

Gamaliel. If it please you, let them be put forth of the rome a while, till we haue conferred a little together.

Men of Israel: consider and be well aduised, what you meane to doe concerning these men. For in former times rose vp one Theudas, who boasted himselfe to be some great man: and to him resorted a number of men, about foure hundred, who ioyned with him. He was slaine, and all his followers were scattered and brought to naught. After this man, rose vp Iudas of Galile, in the dayes of the Tribute, and drew away much people after him: but hée also perished, and all they that ioyned with him were scattered and ouerthrowne.

And

And now I say vnto you, refraine your selues from these men, and let them alone. For if this counsell, or this worke be of men, it will come to naught: but if it be of God, ye cannot defeate it: except perhaps ye will seeme to be fighters against God.

An. The counsell of Gamaliel is not amisse.

Chiefe Pr. And so I thinke to. Yet neuertheleſſe let vs call forth these men, and whip them, and then charge them that they speake no more in the name of Iesus, and so let vs dismisse them.

The Sentence.

1 None are more hardly drawen to beleeue the Truth, then the chiefe Rulers of this world.

2 Great is the commoditie of a good Counsellor.

3 Hee that fighteth against the worke of God, fighteth against God.

Steuen.

Steuen. Act. 6.

Speakers. { The witnesses, / Chiefe Priests. / Steuen. } { The Elders. / The Scribes.

Witnesses.

YE reuerend men and gouernours of the people: this man ceaseth not to speake blasphemous words against this most holy place, and the law. For we haue heard him say, that Iesus of Nazareth shall destroy this place, & shall change the ordinances which Moses hath giuen vs.

Chiefe. What say you to this? sirrha, Are these things so, or no?

Steuen. Ye men, brethren and fathers, hearken: The God of glorie appeared vnto our father Abraham, while he was in Mesopotamia, before he dwelt in Charan, and said vnto him: Come forth of thine owne countrey, and from thy kindred, and goe into the land which I will shew vnto thee. Then he came out of the land

land of the Chaldeans, and dwelt in Carran. And after that his father was dead, God brought him from thence into this land, wherein ye now dwell, in which he gaue him no inheritance, no not the breadth of a foote: yet he promised that he would giue it him for a possession, and to his seed after him, when as yet he had no childe. But God also told him, that his seed should be a sojourner in a strange land, and should be kept in bondage and euill intreated, for the space of foure hundred yeares. But the nation to whom they shall be in bondage, I will iudge, saith the Lord, and after that they shall come forth and serue me in this place: And he gaue him also the couenant of circumcision.

So Abraham begat Isaac, and circumcised him the eight day: and Isaac, begate Iacob, and Iacob begate the twelue Patriarkes. And the Patriarkes being moued with enuie against their brother Ioseph, sold him into Ægypt. But God was with him, and deliuered him out of all his afflictions, and gaue him fauour and wisedome in the sight of Pharao king of Ægypt, so that he made him gouernour ouer Ægypt, and ouer his whole house.

Then

Then came there a famine ouer all the land of Ægypt and Canaan, and there was great affliction, so that our fathers found no sustenance. But when Iacob heard that there was corne to be had in Ægypt, he sent our fathers once, and againe: and at the second time Ioseph was knowne of his brethren, and his kindred was made known to Pharao. Then Ioseph sent and caused his father to be brought, and all his kindred, euen threescore and fifteene soules. So Iacob went downe into Ægypt, where he died, and afterward hee and our fathers when they died, were remoued into Sichem, and put in the Sepulchre that Abraham had bought for money, of the sonnes of Emor, the sonne of Sichem.

But when the time of the promise drew neere, which God had sworne vnto Abraham, the people grew and multiplied greatly in Ægypt, vntill another King arose which knew not Ioseph. The same dealt shrewdly with our kindred, & euill intreated our fathers, and caused them to cast out their young children, that they should not remaine aliue.

The same time was also Moses borne, a man acceptable vnto God. Hee was nourished

nouriſhed three moneths in his father houſe, at laſt hée was caſt out, and Pharaohs daughter toke him vp, and nouriſhed him for her owne child. And he was learned in all the wiſedome of the Ægyptians, and was mightie in words and deeds.

Now when Moſes was fortie yeare old, it came into his heart to viſit his brethren, the children of Iſrael. And when he ſaw one of them ſuffer wrong of an Ægyptian, hée defended him and auenged his quarrell, and ſlew the Ægyptian. For he ſuppoſed that his countrymen wold haue vnderſtood, that God by his hand ſhould giue them liuerance: but they vnderſtood it not. The next day perceiuing that they were at ſtrife among themſelues, he ſhewed himſelfe vnto them, and would haue ſet them at one againe, ſaying: Sirs ye are brethren, why doe ye wrong one to another? But he that had done his neighbour the wrong, thruſt him away, ſaying: who made thée a Prince and a Iudge ouer vs? wilt thou kill mée, as thou didſt the Ægyptian the other day? Then Moſes fled at thoſe words, and ſoiourned in the land of the Madianites, where he begate two ſonnes.

And when fortie yeares were expired, there

there appeared vnto him, in the wildernes of Mount Sina, an Angel of the Lord, in a flame of fire in a Bush. And when Moses saw it, he wondred at the sight, and as he drew nere to consider it, the voice of the Lord came vnto him, saying: I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it: Then the Lord said vnto him, put off thy shoes from thy feete, for the place whereon thou standest is holy ground. I haue seene, I haue seene, the affliction of my people which is in Ægypt, and I haue heard their groanes and cries, and I am come downe to deliuer them: and now come, and I will send thee into Ægypt.

This Moses whom they refected, saying: who made thee a Prince and a Iudge? The same God sent for a Prince and a deliuerer by the hand of the Angel which appeared vnto him in the Bush. He brought them out, doing wonders and miracles in the land of Ægypt, and in the red sea, and in the wildernesse fortie yeares

This is that Moses which sayd vnto the children of Israel, A Prophet shall the Lord

Lord your God raiſe vp vnto you, euen of your brethren, like vnto me, Him yee ſhall heare. This is he that was in the congregation in the wilderneſſe, with the Angel which ſpake to him in mount Sina, and with our fathers, who receiued the liuely Oracles, to giue vnto vs: whom yet our fathers would not obey, but refuſed him, and in their hearts turned backe againe into Ægypt, ſaying to Aaron: Make vs Gods that may goe before vs, for wee know not what is become of this Moſes which brought vs out of the land of Ægypt. Therefore they made a Calfe in thoſe daies, and offered Sacrifice vnto the Idoll, and reioyced in the workes of their owne hands.

Then God turned himſelfe away from them, and gaue them vp to ſerue the ſtars of heauen, as it is written in the booke of the Prophets: O houſe of Iſrael, haue yee offred me ſlaine beaſts, and ſacrifices by the ſpace of fortie yeares in the wilderneſſe? Haue yee not taken vp the Tabernacle of Moloch, and the ſtarre of your God Rempham? figures which yee made to worſhip them? Therefore I will carry you away beyond Babilon.

Our Fathers had the Tabernacle of witneſſe in the widerneſſe, as hee had appointed

appointed, speaking vnto Moses, that hée should make it according to the fashion which hée had séene. Which Tabernacle our fathers receiued and brought in with Iosu into the possession of the Gentiles, (whom God draue out before our fathers) vntill the daies of Dauid, who found fauour before God, and desired that he might find a Tabernacle for the God of Iacob: But Salomon built him an house. Howbeit the most high dwelleth not in Temples made with hands, as the Prophet saith: Heauen is my throne, and the earth is my foote-stoole, what house will ye build for me, saith the Lord? or what place is it that I should rest in? hath not mine hand made all these things?

Yée stiffe-necked and of vncircumcised hearts and eares, ye haue alwaies resisted the holy Ghost: as your fathers did so doe you. Which of the Prophets haue not your fathers persecuted? Haue they not put them to death, which told them before hand of the comming of that Iust one, whom ye of late betraied and murthered? ye haue receiued the law by the ordinance of Angels, and haue not kept it.

Chiete Pr. My heart euen bursteth for anger:

anger: shall we suffer him to speake thus arrogantly?

Steu. Behold, I see the heauens open, and the sonne of man standing at the right hand of God.

Elders and Scribes. O shamelesse man! Why doe wee giue him the hearing any longer? Let vs all runne vpon him, and cast him out of the Citie: Come let him be stoned. You witnesses, it is your part to begin to stone him; doe that which belongeth to you to doe.

Witnesses. We will with all our hearts. And that we may make the better dispatch, we will put off our clothes, and lay them aside: Here youngman keepe them by thee.

Scribes. Whats the reason that yé stay? strike, strike, double your blowes. Come let vs euen couer him with stones, cast euery one of you: cast thicker then hayle.

Steu. Lord, Iesus, receiue my spirit.

Eld. Let vs dispatch: make hast: ouerwhelme him with stones.

Steuen. Lord, lay not this sinne to their charge.

The Sentence.

1 The Rulers of this world account Truth, blasphemie.

2 Of whom men are ouercome by Truth, to them they offer violence. So doe the Rulers of this world dispute.

Cornelius. Act. 10.

Speakers. { Cornelius. Peter.

Cornelius.

VVHile I was within euen now, I heard one say, that Peter is come, whom I caused to be sent for. Therefore I go will out to méete him.

God saue you sir.

Peter. Ah, what doest thou? arise, and stand vp: why commest thou vnto mé after this manner? I am a man as thou art, thou oughtest not to worship mé as a God.

Come, let vs goe in. Who are these, whom I sée here gathered together?

Corneli. They are my kinsfolkes and speciall friends, and I sent for them to come hither.

Pet. You know that it is an vnlawfull thing

thing, for one that is a Iew, to kéepe company, or come vnto one that is of another nation. But God hath shewed mée, that I should not call any man polluted or vncleane. Wherefore when I was sent for, I made no question but came vnto you. Now I would know for what intent ye sent for mée.

Corneli. Foure daies agone, about this houre, I fasted, and at the ninth houre I went to prayers in my house. And behold a man stood before mée in bright clothing, and sayd: Cornelius, thy prayer is heard, and thine Almes and Charitie are had in remembrance in the sight of God. Send therefore to Ioppa, and cal for Simon, whose surname is Peter (he lodgeth in the house of Simon a Tanner, by the Sea side) who when hee commeth shall talke with thée. Then sent I for thée immediatly and thou hast well done to come. Now therefore we are all here present before God, to heare those things that are commanded thée of God.

Per. Of a truth, I perceiue that God is no accepter of persons. But in euery Nation, he that feareth him, & worketh righteousnesse is accepted of him. You know the

word, which God hath sent vnto the children of Israel, preaching peace by Iesus Christ, who is Lord of all: euen the word which came through all Iudæa, beginning in Galile, after the Baptisme which Iohn preached. I speake of Iesus of Nazareth, who was annointed with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed with the deuill, for God was with him.

And we are witnesses of all those things which he did in the rest of Iudæa, and at Ierusalem. Whom the Iewes slew, hanging him on a tree.

Him God raised vp from the dead the third day, and caused that he was shewed openly: not to all the people, but to vs that were chosen witnesses before of God: who also did eate and drinke with him, after he arose from the dead. And he commanded vs to preach vnto the people, and to testifie, that it is he, that is ordained of God, a iudge both of quicke and dead.

To him giue all the Prophets witnesse, that through his name, all that beleeue in him shall receiue remission of sinnes.

But what strange newes is this? The holy Ghost is fallen vpon all them which heare

heare me: and now they begin to ſpeake with diuers tongues. Is there any impediment why theſe ſhould not be baptiſed, which haue receiued the holy Ghoſt, as wel as we? No. Let them be Baptiſed in the name of the Lord.

The Sentence.

1 Chriſt receiueth all ſorts of men.
2 In all Nations, they that feare God, and worke righteouſneſſe, are accepted with God.

The *Circumciſed.* Act. 11.

Speakers: { The Chriſtians. Peter.

Chriſtians.

TO deale plainly with thée, Peter wée can by no meanes like of thy doings.

Peter. What doings, I pray you?

Chriſti. That thou wenteſt in to men vncircumciſed, and haſt eaten with them.

Pet. Well if yée thinke good, I will declare vnto you all the matter euen as it is,

and when ye haue heard it giue your iudgement.

Chriſti. We are content, ſay on.

Pet. As I was in the Citie of Ioppa, praying, and in a traunce, I ſaw this viſion: A certaine veſſell comming downe as it had bene a great ſheete, let downe from heauen by foure corners, and it came to me: vpon which when I had faſtened mine eyes very ſtedfaſtly, I conſidered and ſaw diuers foure-footed beaſts of the earth, and wilde beaſts, and creeping things, & fowles of the ayre. Alſo I heard a voice ſaying vnto me: Ariſe Peter, kill, and eate. Then I ſaid. Not ſo, Lord: for nothing polluted or vncleane hath at any time entred into my mouth. But the voice anſwered me againe from heauen, ſaying. The things that God hath purified, pollute thou not. And this was done three times, and all were taken vp againe into heauen.

Then behold immediately there were three men in the houſe, where I was, which were ſent vnto me from Cæſarea, and the ſpirit bad mee to goe downe with them without doubting. So theſe fiue brethren went with me, & we entred into the mans houſe, and hee told vs that hee had ſeene an Angel

Angel in his house, which stood, and said to him: Send men to Ioppa, & call for Simon, whose surname is Peter: hee shall speak such words vnto thee, as thereby thou and al thy house shall be saued. And as I beganne to speak, the holy Ghost fell on them, as it did vpon vs at the beginning. Then I remembred the word of the Lord, how he said: Iohn baptised with water: but ye shall be baptised with the holy Ghost.

For asmuch then as God gaue vnto them a like gift, as he did vnto vs, when we beleeued in the Lord Iesus Christ, who was I that I could let the will of God?

Christi. Now we say no more: but wee giue thankes vnto God, which to the Gentiles also hath granted repentance vnto life.

The Sentence.

1 Peters modestie is to be imitated, who disdained not to render a reason vnto men, of that thing which he did at Gods commandement.

2 No man ought to reiect them whom God receiueth.

Rhode. Act. 12.

Speakers: Peter. Rhode. Christians.

Peter.

HO: some body open this doore for mée.

Rhode. One knocketh at the doore, I will goe sée who it is.

Pet. Is there any bodie that will open me the doore here?

Rhode. It is Peter, It is Peter: Oh happy am I. My brethren, it is well for vs. Peter is come out of prison, and standeth at the entry doore.

Christi. Thou art mad, wench.

Rho. No certainly, I know his voice well inough.

Christi. Why then, it is his Angel.

Pet. What ho, you that are within: will yée let me tary here, till I breake the doore?

Rho. Do not ye heare how he knocketh?

Christi. Let vs open the doore. O wonfull miracle! Art thou then Peter indéed?

Pet. Peace be vnto you. Heare how the Lord hath brought me out of prison. I was kept by foure quaternions of souldiers by turnes: & this night, when I slept betweéne

betweene two souldiers, being fast bound with two chaines, & the kepers standing before the dore to kepe the prison: behold, the angell of the Lord came vnto me, and with his brightnesse all the house was lightened. He smote me on the side, and raised me vp, saying: Arise quickly: and presently my chaines fell off from my hands. Then he said vnto me againe, Gird thy clothes about thee, and binde on thy Sandales. And I did so. Then he said vnto me, Cast thy garment about thee, and follow mee, so I came out of prison and followed him, and knew not yet that it was a true thing that was done by the Angel, but thought that I had seene a vision.

Now when we were past the first and second watch, we came vnto the yron gate, which leadeth vnto the Citie, which opened vnto vs by it owne accord, & we went out, and passed through one strait, and by and by the Angel departed from me Then I knew for a truth, that the Lord had sent his Angel, to deliuer me out of the hand of Herode, and from all the laying waite of the Iewes. These things, I intreate you to shew vnto Iames, and to the brethren. I haue businesse to goe another way.

The

The Sentence.

1 No prisons, no chaines can let God from deliuering his people.
2 No man can hold them whom God will deliuer.

The *Philosophers.* Act. 17.

Speakers: The Stoiks. The Epicures. Paul. Dionysius.

Stoiks.

MAy wée preuaile so much with thée, as to know of thée, what this new Doctrine is, whereof thou speakest? For thou bringest strange things vnto our eares, preaching of one Iesus, a new God: and of another life. Wée would know therefore what these things meane.

Paul. Ye men of Athens, I perceiue that in all things yée are too superstitious. For as I passed by, and beheld your deuotions: I found an Altar wherein was written, To the vnknowen God. Whom you then

then ignorantly worship, him declare I vnto you.

God that made the world, and all things that are therein, seing hee is Lord both of Heauen and Earth, dwelleth not in Temples made with hands, neither is worshipped with mens hands, as though he had need of any thing which they haue, seeing it is he that giueth vnto all men, life and breath, and all things necessarie, and hath made of one blood, all mankinde to dwell on all the face of the earth: and hath assigned the set times of mens liues, and the bounds of their habitations, that they should seeke their Lord, if so be they might haue searched & found him: though doubtlesse he be not farre from euery one of vs. For in him we liue and moue, and haue our being: as also some of your owne Poets haue said: For wee are also his generation.

Forasmuch then as we are the generation of God, we ought not to thinke that the God-head is like vnto gold or siluer, or stone grauen by art, and the inuention of man.

But now this time of ignorance being set passe, God admonisheth all men euery where

where to repent. For he hath appointed a day, in which hée will iudge the world in righteousnes, by that man whom hée hath ordained to that purpose: and inasmuch as he hath raised him from the dead, he hath thereby giuen assurance vnto all men, that they shall be also partakers of the same estate.

Epicures. This is a iolly fellow indéed which deliuereth men from death.

Sto. Concerning this thing wée haue heard inough at this time: at another time we will heare thée speake of the same thing againe.

Dionysius. But I am so nérly touched with thy words, (O thou stranger,) that I make no question, but it is so as thou sayest: & I am determined not to go from thée, (if I may not be troublesome vnto thée) vntill I be sufficiently instructed in this Doctrine.

Paul. Nothing can be more ioyfull vnto me, then to communicate vnto thée, and to all that are so affected, those things which I haue béen taught of God, and am commanded to publish all abroad.

The Sentence.

1 The wisedome of the world accounteth the wisedome that is of God, foolishnes.
2 God is knowen, as the workeman by his workes.

Lysias. Act. 21.

Speakers. { The Iewes. / Lysias. / Paul. / The Centurion.

Iewes.

HElp yé men of Israel. This is the man that teacheth all men euery where, against the Law & against this place, Moreouer hé hath brought into this holy Temple the Græcians, and hath prophaned and polluted this holy place.

Another. Come let vs draw him out of the Temple: let vs kill him: what doe we stay for? He should haue béne killed long since, which if it had béne done then, wé had auoided these troubles.

Another. Wé will buffet thé, O thou seditious

seditious man: here thou shalt be beaten to death. There's for thee.

Another. Brethren, let vs leaue beating of him: for I see the chiefe Captaine comming hither, with his souldiers.

Lysia. What is the meaning of such a great vproare among the people so sodainly? Is this fellow the cause of it? Take him souldiers, & bind him with chaines. Who is he, or what hath he done? Peace, you that are so loude. Can none of you tell me what he hath done? One cryes this, another that: I can not tell what: I can vnderstand nothing certainely. Let him be carryed into the Castle. What violence (with a murraine) is this you vse? I thinke we shall be pressed to death in this throng.

Iewes. Kill him, kill him.

Paul. Wilt thou giue me leaue to speake vnto thee, noble Captaine?

Lys. What, canst thou speake Greeke? Art not thou that Ægyptian, which in former time raised a sedition, and leddest into the wildernesse, foure thousand men that were Swaggerers and murtherers?

Paul. I am a Iew borne in Tarsus, a Citizen of none of the meanest cities of Cilicia. But I beseech thee, suffer me to speake vnto

vnto the people.

Lys. I giue thée leaue.

Paul. Yée men, brethren and fathers, heare now my Apologie & defence to you.

I verily am a man which am a Iew, borne in Tarsus in Cilicia, and brought vp in this citie, at the feet of Gamaliel. I was instructed according to the perfect manner of the Law of the Fathers, and haue bin zealous towards God, as yée are all this day. And I haue persecuted this way vnto the death, binding and deliuering into prison both men and women. The chiefe Priest is my witnesse, and all the state of the Senate, for these things: Of them I receiued letters to the brethren, and went vnto Damascus, and those that I toke there I meant to haue brought bound vnto Ierusalem to be punished.

But as I was in my iourney, and drawing néere to Damascus, about Noone, there shone vpon a sodaine, a great light from heauen, round about mée: so I fell vnto the earth: and I heard a voice saying vnto me, Saul, Saul, why persecutest thou me? Then I answered, who art thou Lord? and hée said vnto mée, I am Iesus of Nazareth, whom thou persecutest. Now they that were

were with me, saw indéed the light, & were afraid, but they heard not the voice that spake vnto me. Then I sayd, what shal I doe Lord? And the Lord said: Arise, and goe into Damascus, and there it shall be told thée of all things which are appointed for thée to doe.

And when I could not sée (for the glorie of that light) I was led by the hand of them that were with mée, and I came into Damascus. And one Ananias, a godly man, and one that liued according to the law, by the testimonie of the Iewes that dwell there about, came vnto me, and standing by me, said vnto mée: Brother Saul, Receiue thy sight. And by and by, I looked vpon him.

Then he said vnto mée: The God of our Fathers hath appointed thée, that thou shouldest know his will, and sée that Iust One, and shouldest heare the voice of his mouth. For thou shalt be his witnesse to all men, of those things which thou hast séene and heard. Now therefore why doest thou make any delay? Goe, and be baptised to wash away thy sinnes, and call vpon the Name of the Lord.

And it came to passe, that when I returned to Ierusalem, as I prayed in the Temple,

Temple, I was in a traunce, and saw him, saying vnto me: Make haste, and get thee quickly out of Ierusalem: for they will not receiue thy witnesse concerning mee.

Then I said, Lord, they know that I imprisoned and beat in euery Synagogue, them that beleeued in thee. And when the blood of thy Martyr Steuen was shed, I also stood by and consented vnto his death, and kept the clothes of them that slew him. Then hee said vnto mee, depart: for I will send thee farre hence vnto the Gentiles.

Iewes. Away with such a fellow from the earth: for it is not meete that he should liue.

Lysias. I neuer saw such a thing. It must needs be some great cause, that hath stirred vp all this people against this man. For els they would not cry out so fast, and teare their clothes, and cast vp dust into the ayre. These things are not vsually done without some great cause. Souldiers, carry him into the Castle, and there whippe him well, and so make him to confesse what the cause is, that they cry out so fast against him.

Centurion. It shall be done. Sirs: strip off his clothes and binde him with thongs.

Paul. Is it lawfull for you to scourge

one that is a Romane, & not condemned?

Centurion Take heed what thou doest. Lysias, to ponder man, for he is a Romane.

Lysias. What, what? I will goe to him. Tell me, art thou a Romane?

Paul. Yea, I am.

Lys. This Freedome cost mée a great some of money.

Paul. But I was free borne.

Lys. Souldiers: Leaue of. There is enough already done vnto him.

The Sentence.

1 Vniust men labour to oppresse the truth by force.

2 Wisedome is driuen away, where things are done by force.

3 The citie of Rome, now adayes (that is) iniquitie and pompe, hath more authoritie with men then Christianitie & pietie.

Ananias. Act. 23.

Speakers: { Paul. Ananias. Standers by. } { Lysias. Sadduces. Pharises. }

Paul.

MEn and brethren, I haue in all good conscience, vnto this day, serued God.

Ananias

Ananias. Smite him on the mouth, you that ſtand by.

Paul. God will ſmite thée, thou whited wall. Thou ſitteſt there to iudge mée according to the Law and doeſt thou command mée to be ſmitten, contrary to the Law?

Standers by. What Sir, reuileſt thou Gods high Prieſt?

Paul. I knew not brethren, that he was the high Prieſt: for I know that it is written: Thou ſhalt not ſpeake euill of the Ruler of the people.

But beare me, all yée my brethren, that are in this Councell. I am a Phariſe, the ſonne of a Phariſe: I am accuſed of the hope and reſurrection of the dead.

Sadduces. This is a pleaſant Jeſter: hée hopeth by this meanes to eſcape.

Phariſ. Hée ſpeaketh no euill, I ſée no euill in him. But if a Spirit or an Angel haue ſpoken vnto him, let not vs fight againſt God.

Sadduces. You therefore take his part, becauſe hée proclaimeth himſelfe to be of your opinion.

Phariſes. We therefore defend him, becauſe hée deſerues to be defended. For

what euill hath he done? will yée oppresse the innocent and guiltlesse?

Sadduces. May will yée defend malefactors?

Lys. Wée must see that this man, be not pulled in pieces of these fellowes. Centurion, call for the Garison to come downe hither, that he may be taken from among them, and carryed into the Castle.

The Sentence.

1 An vniust Iudge, is no better then a whited wall.

2 The contentions of aduersaries, are sometimes profitable vnto the godly: As when dogs brawle together, men doe escape.

3 An hypocrite defending a godly man, doth it more for loue of himselfe, then for loue of equitie.

Pauls Nephew. Act. 23.

Speakers: The Centurion. Lysias. Pauls Nephew.

Centurion.

SIr: Paul the prisoner, called me vnto him, and desired me to bring this young man vnto

vnto thée. For (as hée sayd) he hath some-thing to make thée acquainted with all.

Lysias. Giue me thy hand, Young man: Come, tell mée (here in priuate) what hast thou to say to mée?

Nephew. The Iewes haue agréed alto-ther to desire of thée, that to morrow thou wouldest bring forth Paul into the Councel: as though they would inquire somewhat of him more perfectly. But let them not perswade thée, for there lie in waite for him aboue fortie men, which haue bound them-selues with an oth, that they will neither eate nor drinke, till they haue killed him. And now behold they are ready, and wait for thy command.

Lys. I commend thée, that thou hast so wisely giuen mée warning thereof. Thou shalt goe thy way therefore, but tell no bo-die of this which thou hast shewed me.

You two Centurions, make readie two hundreth souldiers, to goe for Cæsarea: and prouide also threescore and ten horse-men, and two hundred men with speares, against the third houre of the night: and let them make ready a horse for Paul to ride on, that he may be conducted safe to Felix, the Gouernour: ¶ I will write a letter vnto him.

The Sentence.

1 Hypocrites are obſtinately giuen to lye in waite for the Godly.

2 There is oftentimes leſſe iniquitie in heathen men, then in them that boaſt themſelues to be the people of God.

Tertullus. Act. 24.

Speakers. Felix. Tertullus. Paul. The Iewes.

Felix.

REuerend Ananias, our high Prieſt, and you Elders of the people, I haue here brought forth vnto you Paul the priſoner: your Orator Tertullus, muſt by order, plead againſt him: for thoſe things whereof he is accuſed.

Tertullus. Seeing wee haue obtained great quietneſſe and peace through thy gouernment, & that this Prouince is worthily gouerned by thy prouidence, O noble Felix: we acknowledge it wholy, & in all places, with all thankes. But that I may not be tedious vnto thee, I pray thee, thou wouldeſt of thy curteſie heare vs a few words.

Certainely,

Certainely, wée haue found this man a pestilent fellow, and a mouer of sedition, among all the Iewes throughout the world, and a chiefe maintainer of the Sect of the Nazarites, and one that hath gone so farre, that hée hath attempted to pollute and prophane the Temple.

For these causes we toke him, & would haue iudged him according to our Law. But Lysias, the chiefe Captaine, came vpon vs, and with great violence toke him out of our hands: commanding his accusers to come before thée. Of whom thou mayest (if thou wilt inquire) know all these things that wée accuse him of. And that this is true, al the Nation of the Iewes, whom thou sást here present can testifie asmuch as I haue said.

Iewes. It is so, O worthy Ananias.

Paul. Will you giue me leaue to speake for my selfe, in mine owne defence?

Felix. We will: say on.

Paul. I doe the more boldly answere for my selfe, O noble Felix, forasmuch as I know that thou hast bén for many years a Iudge vnto this Nation. And I would haue thée to know, that there are but twelue dayes past, since I came vp to

worship in Ierusalem.

But they neither found me in the Temple disputing with any man, neither making vproare among the people, neither in the Sinagogues, nor in the Citie: neither can they prooue the things wherof they now accuse me.

But this I confesse before thée, with all willingnesse, that after the way, which they call Heresie; so worship I the God of my Fathers, beléeuing all things which are written in the Law and the Prophets: and I haue hope towards God, that the resurrection of the dead (which they themselues also looke for) shall be both of the iust and vniust. And herein I endeuour my selfe to haue alwayes a cléere conscience toward God and toward men.

Now after many yeares, I came and brought Almes to my nation, and offerings: at what time certaine Iewes of Asia, found me purified in the Temple, neither with multitude, nor with tumult. And they also should haue bén present here before thée, if they had ought whereof to accuse me. But since they are not here, let these men themselues say, if they haue found any vniust thing in me, while I stood in the Councell,

except

except it be that this be a fault, that as I ſtood amongſt them I cried, I am accuſed of you this day, for defending the reſurrection of the dead.

Felix. Make an end now for this time. When Lyſias the chiefe Captaine ſhall come hither, I will decide your matter. In the meane time, you Centurion, kéepe you Paul, and let him haue more eaſe: and forbid none of his acquaintance to miniſter vnto him, or to come vnto him.

The Sentence.

1 Falſe accuſers take the profeſsion of the Truth, for ſedition.
2 Falſe accuſers, one while by lying, another while by wreſting, ſpeake nothing without malice.
3 Falſe accuſation in the accuſers is vnpuniſhed: innocency in guiltleſſe perſons, goeth not free away.

Feſtus.

Feſtus. Act. 25.

Speakers. Feſtus the Preſident. Agrippa. Paul.

Feſtus.

O King Agrippa, and all ye that are here preſent with vs, yée ſée this man, about whom all the multitude of the Iews haue called vpon me, both at Ieruſalem and here, crying and ſaying, that he is not worthy to liue any longer. Yet haue I found nothing worthy of death that he hath committed: neuertheleſſe ſéeing that he hath appealed to Auguſtus, I am determined to ſend him to him. Of whom I haue no certaine thing to write vnto my Lord. Wherefore, I haue brought him forth vnto you, and principally vnto thée O King Agrippa, that after examination had, I might haue ſomewhat to write. For mée thinkes it is an vnreaſonable thing, to ſend a priſoner, and not to ſhew the cauſes which are laid againſt him.

Agrippa. Thou art permitted to ſpeak for thy ſelfe, Paul.

Paul. I thinke my ſelfe happy, King Agrippa,

Agrippa, because I shall answere this day before thée, of all the things whereof I am accused of the Iewes: and chiefely because thou hast knowledge of all customes & questions which are among the Iews. Wherefore I beseech thée, to heare me patiently.

As touching my life from my childhood, and what it was from the beginning among mine owne nation at Ierusalem, all the Iews which knew me heretofore, know very well. They know (if they will confesse it) that after the most strict sect of our nation, I lived a Pharise. And now I stand here, accused for the hope of the promise made of God vnto our fathers, whereunto our twelue Tribes, instantly serving God day and night, hope to come. For this hopes sake, O King Agrippa, I am accused of the Iewes.

Seemeth it such an incredible thing vnto you, that God should raise againe the dead? I my selfe also did verely think, that I was bound to doe many contrary things against the name of Iesus of Nazareth: which things I also did in Ierusalem. For having receiued authority from the high Priests, I shut vp many of the Saints in prison, and when they were put to death,

I also gaue my sentence. And I punished them through out all the Synagogues, and compelled them to blaspheme, and being yet more mad against them, I did persecute and follow them euen vnto strange cities.

But at one time, as I was going to Damascus, with authority and Commission from the high Priests, at mid-day, O King, I saw in the way a light from heauen, shining about me & them that were with me, farre passing the brightnes of the Sun. So when we were all fallen to the earth, I heard a voice speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, Why persecutest thou me? It is hard for thee to kicke against pricks. Then I said, who art thou, Lord? And he said vnto me: I am that Iesus whom thou persecutest. But rise and stand vpon thy feete: For, for this purpose haue I appeared vnto thee, to appoint thee to be a minister and a witnesse, both of the things which thou hast already seene, and of the things which I will shew vnto thee: deliuering thee from the people and from the Gentiles, vnto whom now I send thee, to open their eyes: that they may turne from darkenesse to light, & from the power of Satan vnto God: that they may receiue forgiue-

forgiuenesse of sins, and inheritance among them which are sanctified by faith in me.

Wherefore, King Agrippa, I was not disobedient to the heauenly vision, but I shewed first vnto them of Damascus, and at Ierusalem, and through all the coastes of Iudæa, and then to the Gentiles, that they should repent and turne to God, and doe workes worthy amendement of life.

For this cause the Iewes caught mée in the Temple, and went about to kill me. Neuertheless I obtained help of God, and I continue to this day, witnessing both to small and great, saying none other things, then those which the prophets and Moses did say should come to passe: To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light vnto the people, and vnto the Gentiles.

Festus. Paul, thou art beside thy selfe. Too much learning doth make thée mad.

Paul. I am not mad, O noble Festus: but I speake the words of truth and sobernesse. For euen the king, before whom I speake boldly, knoweth of these things: and this thing is not hidden from him. For this thing was not done in a corner. O

King

King Agrippa, beleeuest thou the prophets? I know that thou beleeuest.

Agrippa. Almost thou perswadest me to become a Christian.

Paul. I would to God, that not onely thou, but also all they that heare me to day, were both almost and altogether, such as I am, except these bonds.

Fest. Let vs arise, let vs go hence: This man as I thinke, hath done nothing worthy of death nor of bonds.

Agri. He might haue béene discharged, had he not appealed vnto Cæsar.

The Sentence.

1 True wisedome, in the iudgement of fooles, is madnes.

2 A man may sometimes more fitly, by vrging the purpose of his false accusers, then by their words, cleare himselfe of crimes laid against him.

So did Paul by mentioning the resurrection, which his enemies in words, did not accuse him of.

The

The *Iudge*. MATH. 25.

Speakers: Iesus the Iudge. The right hand. The left hand.

Iesus.

COme ye blessed of my father: Inherite the kingdome prepared for you, before the foundations of the world were laid. For when I was an hungred, ye gaue mee meate: when I thirsted, ye gaue me drink: when I was a stranger, ye lodged mee, when I was naked, ye clothed me: when I was sicke, ye visited mee, and when I was in prison, ye came vnto me.

Right-hand. Lord, when saw we thee an hungred, and fed thee? or a thirst, and gaue thee drinke? & when saw we thee a stranger, and lodged thee? or naked, and clothed thee? or when saw we thee sicke, or in prison, and came vnto thee?

Iesus. Verely I say vnto you: In asmuch as ye haue done it vnto one of these little ones, my brethren, ye haue done it vnto me.

But

But goe ye that are curſed, depart into euerlaſting fire, which is prepared for the deuill and his Angels: For when I was an hungred, ye gaue me no meat, and when I was thirſtie, ye gaue me no drink: when I was a ſtranger ye lodged me not: when I was naked, ye clothed me not: when I was ſicke and in priſon, ye neuer came at me.

Left-hand. O Lord, when ſaw we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in priſon, and did not miniſter vnto thee?

Ieſus. Verely I ſay vnto you: Inaſmuch as ye did not doe theſe things vnto one of the leaſt of theſe, ye did them not vnto me.

The Sentence.

1 Chriſt rewardeth euery man according to his deeds.
2 That which is done to any of Chriſts, is done to Chriſt himſelfe.

FINIS.